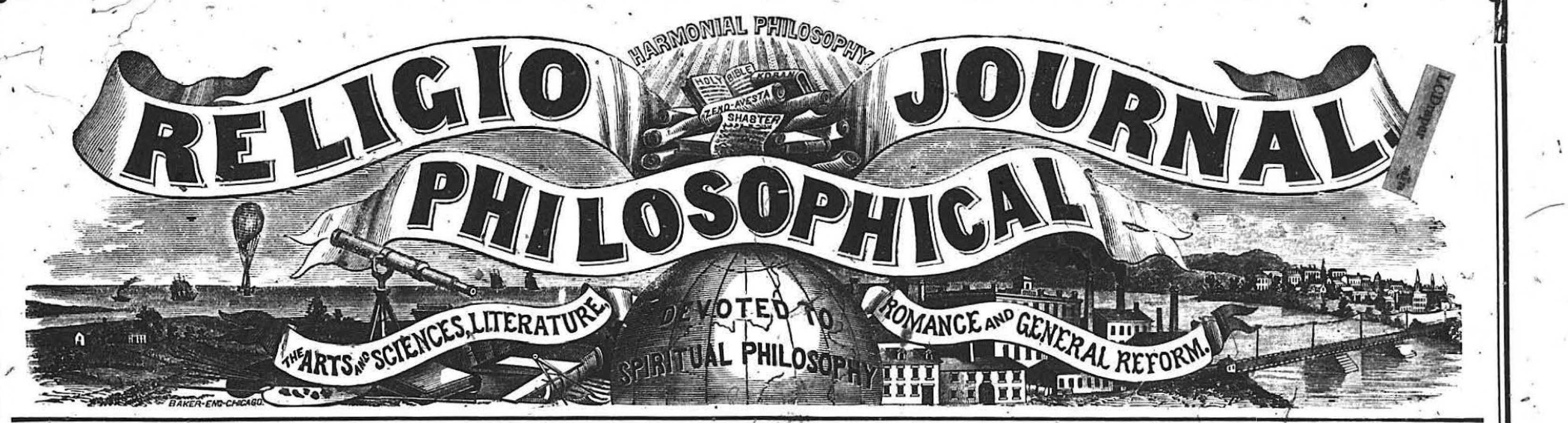

RELIGIO-PHILOSOPHICAL JOURNAL.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XVI. | S. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR. | CHICAGO, APRIL 4, 1874. | $3.00 A YEAR, IN ADVANCE; SINGLE COPIES EIGHT CENTS. | NO. 3.

SPIRITUAL GLEANINGS—NO. 2.

How Can We Be Saved?

The learned French writer, Voltaire, once said that "man was a religious animal;" and every age has added its testimony to prove the truth of the statement. Every man has felt, at sometime, the power of the soul within yearning to pour itself forth in adoration or in supplication, as he has stood overpowered by the almost infinite beauty, or awe-struck by the eternal grandeur and sublimity of some material manifestation of Divine mind. We naturally seek the marvelous that our curiosity may be gratified; while the more common things of every day life are passed by unheeded. So it always has been in religion. The mythologic past allures us into its meshy web ere we are aware of it, while the philosophic deductions from the garnered facts of the ages remain unnoticed.

Christianity informs us that we are "totally depraved," and that only through "atonement" can we ever hope to be saved. If this is true we ought to know it; and if it is false it should receive our severest censure. The Christian system of religion claims that God was its originator, and that all other religious beliefs were promulgated by the Devil. We are told that Christ was sacrificed for humanity, and that his blood will wash away all our sins. How revolting the idea! It was customary among almost all "heathen" nations of antiquity for the priests to offer upon the altars of the Gods human beings as sacrifices for the sins of man. "Chromus offered up his only begotten son as a burnt offering to his father Uranus, when there was a famine and a pestilence." Porphyry says that "the Phœnicians, when they were in great danger by war, by famine, or by pestilence, sacrificed to Saturn one of the dearest of their people, whom they chose by public suffrage for that purpose." In Arabia the Dumatii sacrificed a child every year. Diodorus Siculus relates "that of old the (Egyptians) kings sacrificed such men as were of the same color with Typho, at the sepulchre of Osiris." Wanelho says, according to Plutarch, "that they buried Typhonian men alive in the city of Idithyia." Virgil in his Æneidas writes as follows:

"He brought from the innermost sanctuary this dreadful answer, "O, Grecians, when first you sought the Trojan shores, you appeased the winds with blood and a virgin slain; so your safe return must be obtained by blood, and the God's be propitiated by Grecian life."

The Aztec nation sacrificed countless thousands of human beings upon the altar of their Sun-God. The old patriarch Abraham came very near offering up his son Isaac as a burnt offering. God, in order to put a stop to all this waste of human life, finally hit upon the plan to send his Son down from heaven, and having incarnated him, let him go his way and preach the gospel, and then to close this great religious farce, and give it a tragical ending, the Devil was unchained and allowed to influence the Jews against this man who had done no one any harm; and the infuriated multitude crowned him with thorns and sacrificed him. But how is it that we are going to be saved by a belief in Jesus Christ? In Acts 4:12, we read, "Neither is their salvation in any other, for there is none other name under heaven given among men, whereby we must be saved." Years before, we are informed that God said to Isaiah, "I, even I, am the Lord; and besides me there is no savior." He also informed Hosea, "There is no other savior," no mediator, no one to come between man and God. We turn over only a few pages in the same book and find that Christ said (Matt. 26:28), "For this is my blood of the New Testament, which is shed for many for the remission of sins." Only through the shedding of Christ's blood could our sins be washed away.

Paul informs us that we are to be saved through our faith in Christ and not through "works of the law." "A man is not justified by the works of the law, but by the faith of Jesus Christ." But James says, "For as the body without the spirit is dead, so faith without works is dead also." What conclusion can one draw from the above? Shall we, according to the Bible, be saved by faith or by works. Paul says, by faith; James declares by works. On every side, when we go to the Bible for knowledge or information, we are met with contradictions, glaring absurdities, and outrageous blasphemies to the Most High.

If Christianity is going to save the world, it seems as though it was high time it was about it. The Christians have carried on innumerable Holy Wars. Crusade has followed crusade. The cry has been, "Down with the Infidel!" All through the dark ages might be heard the cry, "Help, help! mercy, mercy!" from the lips of those who were hurried away to be burnt, or to be put to the most excruciating tortures in the dungeons of the Inquisition.

The Brahmins of old believed that through Kreeshna's death they should be saved, and that they should "obtain the eternal and incorruptible mansions of his abode." The Vedas declare that if a man's "works are pure, he belongs to the order of pure men." Buddha declared that a "virtuous man delights in this world, and he delights in the next. He delights, he rejoices, when he sees the purity of his own works." Mohammed said, "Those who believe and do that which is right, we will bring into gardens watered by rivers, therein shall they remain forever."

Fear springs from ignorance; and from fear spring all manner of superstitious devices. It was ignorance which pictured the wrath of an outraged Deity; and fear heaped up the rude stone altars of old. Was it not the same thing which built Solomon's temple? Is it not through the means of the self-same ignorance and fear that men of to-day build their sumptuous temples with spires towering to the very clouds? Then let us break through the icy barriers of ignorance and set the shivering multitude free! For too long have the sins of mankind been shouldered upon Jesus as though he was a common pack-horse. Away with all myths and falsities of the past. "I fain would be free!" And let us have the truth that we may be free!

Biblical tales did well enough in the childhood of the world, but we have outgrown them. The present age adorned with Christianity looks just as ridiculous as a man would dressed in the costume of eighteen hundred years ago.

"What is the past, with its psalms and prayers?
And what are its crude beliefs to me?
Men never *saw* in the present of theirs,
What is denied for the *now* to see!
The years that are gone are as stranger men
We passed, but shall never pass again.

* * * * *

And Christ may have suffered upon the tree,
And died for the sins of those who stood
To see him die. But he's naught more to me
Than are *other* men who suffered for good.
Their blood—as his—by the hand of power
Was shed for the faith of the living hour."

The deepest hell that ever was made is the great boisterous sea of ignorance which theology has been constructing for years. If we can only once overthrow theology which is the stronghold of superstition, the whole world will be saved. There is no need of a confessor or mediator between man and God. Man's fabled fall was not down, but instead he fell *upward!* He fell from the darkness and gloom of error toward the light of reason and intelligence! Thus has man ever been moving steadily onward. The laws of development affect the mental growth of man as much as they do the material changes of his being.

Ralf Waldo Emerson says, "What will you have, quoth God? pay for it and take it." All that we need lies around about us. We have but to earn it; then take it. If we would have knowledge, we have got to labor for it. From inertia proceeds nothing, but from motion proceeds all! Nobody can save us but *ourselves!* If we do wrong, we must suffer for it. If we commit a sin, we must be crucified for it. Ten thousand Christs cannot save us. If we break one of the natural laws, whether it be mental or physical, we must abide the penalty, and Christ is utterly powerless to save us.

Spiritualism teaches us a more glorious religion than theology ever dreamed of. It has shown us all the errors of the past, and what the future through its influence shall realize. It has told us that we must not look at the religions of the past through priestly goggles. Reason must be our microscope with which to inspect all the dogmas of bygone days. We must not lean upon any religion, but must stand erect of our own accord, and not grovel in the dust like a worm. We must not sigh over the heaven yet to be, but exult in the heaven of to-day. By reaching out continually after new truths, we shall find ourselves moving rapidly onward. Through the unending laws of progress only can we be saved.

GEO. A. FULLER,

Lake Village, N. H.

Complimentary.

The following resolutions were unanimously adopted by the Harmonial Society of Sturgis, on the 8th of March, 1874, at the close of a six months' engagement of the Rev. A. J. Fishback.

Whereas, the Rev. A. J. Fishback, who has been laboring with the Harmonial Society of Sturgis, for the last six months, is about to leave this place for other fields of labor, we deem it but just and right, that this Society should present to him some testimonial of their appreciation of his labors with them, therefore,

RESOLVED, That we tender to the Rev. A. J. Fishback, our sincere thanks for his earnest efforts to present to the people, the great truths of the new gospel of peace, and urging its acceptance, and practical application to the every-day affairs of life.

RESOLVED, That in his manly and Christian like deportment towards all classes, the good and the bad, the high and the low, the rich and poor, he has won our highest regards, and we most cheerfully recommend him, and his labors to all societies and communities, wherever his lot may be cast.

RESOLVED, That in the debate he has just held with the Rev. Clark Braden, we consider that he was more than his match as a debater, and that his defense of the great truths of Spiritualism, meets our warmest approval, and that if a victory is claimed by the opposers it is a dear bought victory, whose final results will add strength to the cause and number to the great army of progress.

RESOLVED, That a copy of these resolutions be presented to the Rev. A. J. Fishback, and published in the RELIGIO-PHILOSOPHICAL JOURNAL and BANNER OF LIGHT.

CUSTOM may lead a man into many errors; but it justifies none.—*Fielding.*

THE small courtesies sweeten life; the greater ennoble it.—*Bouee.*

Is the Distinction of Sex Eternal?

BY HUDSON TUTTLE.

From the number of replies in answer to my brief article on the subject of preservation of sexual characteristics in spirit life, it seems a more than ordinary interest is felt in the discussion. It may be said that in this domain of speculation there is little of practical importance; we had best study the relations of this life and let the future care for itself. This would be very pertinent, if the ideas entertained of that future did not react on the present. On the supposition of the preservation of *all* qualities, faculties and emotions, a class of Spiritualists have based a belief more sensuous and passional than the celestial harem of Moslemism.

Not only are the passions to be preserved after death, but they are to remain productive, and *families are to be reared* under the "Superior Conditions" there furnished. If this class of Spiritualists are not believers in free love, as applicable to this life, they accept it fully in regard to the next, and sigh for the "eternal affinity," he who awaits to welcome them on the other side of the grave. They will suffer the burdens of disagreeable companionship now, for they are constantly assured by mediums that a spirit, beautiful as a vision, longs and sighs for them in the Great Beyond! This is sublimated free love, and does not differ in the least in principle from its grosser form, as practiced in this life.

Because of these views, the coarse and gross form of the conception of spiritual life, it is necessary to hold aloft a purer and nobler ideal, that it may reflect on the views entertained of this.

I do not propose to take up one by one the positions of my numerous opponents, as my space will not allow, but rapidly glance at the cardinal objections urged.

First of these and most pertinaciously urged is the loss of individuality implied. The most acrimonious writer on this objection has ventilated the whole subject of "freedom" in his reply in the "Weekly Sower," in which he well knows I will not reply, instead of answering through the columns wherein my article appeared. Mr. Wheeler is deeply excited over the loss of his "manhood." He cries aloud: "Who dares to relinquish it is not fit to be called a man; —— for it robs him of his identity!" It is not for me to say how much of the being of E. S. Wheeler, or of Woodhull Free Lovers in general, is made up of "manhood." It is a harsh judgment that if his or their virility is lost, nothing is left, but we presume they understand themselves best, and loath as we are, we accept their decision. Their judgment has a degree of plausibility, for it is presumable that they who think, talk and write on nothing but "sexual relations," have little else to talk about. In charity we may hope that after this to them terrible loss, to which annihilation were preferable, enough may be left to create a spirit sufficiently pure not to boast of his "manhood" as a cardinal virtue.

Mr. Wheeler was once a puling babe grasping the end of a colored ribbon in his mother's cap, and regarding its possession the sum of existence. Later he considered his top the pivot of the universe and its hum the music of the spheres. "If I lose my love of the red ribbon, identity is lost!" says the babe Wheeler. "If I cease to get enjoyment from my top, individuality is gone forever," says the five-year-old Wheeler. Yet he has lost (or we presume he has) his delight at a dangling ribbon, or the hum of a top, and remains individualized. Now his "manhood" is his top, and he will "resist forever," else his identity is lost!

Progress is by and through growth, which presupposes change; the taking on of new and loss of old qualities. And this answers the objections of another correspondent, who logically came to the conclusion that the "equilibrium" of the mind meant rest, and consequent loss of being. I know not what *logic* might or might not wring from these broad premises, but the main statement escaped this writer in his haste to make an argument. Not equilibrium of mind as a total, but only in the particular characteristics of sex, did my term "equilibrium" apply. If sex is an accident in the earth-life of spirit, by which for the brief space of mortal existence the mental qualities are compelled to diverge, then is it not patent that when the disturbing cause is removed by death, the divergent faculties will again seek equilibrium? And does this idea imply annihilation? I wish to show that sex is an "accident" of mortal being, and that the theory of its existence "away back," "in the germ," is an idle tale.

We have endless repetitions of the vagaries of "positive and negative forces," "masculine and feminine qualities," which are said to pervade all nature; idle vagaries without the least support.

Let us see how the "determination of sex lies away back" in the germ. A slight acquaintance with the rudiments of embryology, would have saved this writer from the egregious folly of such statements. There is a grand division of the lowest in the chain of living beings, the numerous species of which are sexless, multiplying by division. The "determination of sex" does not then prevail. Its influence has not begun. Before this differentiation takes place a comparatively high degree of advancement is attained. In the struggle for existence, great advantage is bestowed by this separation of functions, and it becomes rapidly perfected. In each successive upward grade these distinctions become more marked as the offices of each become more absolutely individual, and reach their highest differentiation in man. Yet the purpose of these distinctions is the same in the highest as in the lowest, as is admitted by all Spiritualists who do not believe in the extreme doctrine of births in the spirit-world as well as in this, forgetting that that process is essentially related to physical existence.

The germ of the highest as well as the lowest animal is absolutely sexless. So far from the "determination of sex" being "away back," in its cellular structure, there is great advancement, before its structure reveals to which sex it belongs. And this determination is not a quality of the germ, but of the conditions which surround it. So far as the germ is concerned they are *accidents* of its being. Results of laws, it is true, but affecting the germ through the parent, and not *inherent* forces.

It is thus apparent that the highest being in the beginning is sexless or more correctly, is possessed of the capabilities of becoming either, a statement supported by hermaphroditic births, wherein both qualities are developed, both as expressed physically and spiritually. If sex is impressed on the germ itself, what of these latter blending of both? And still more unsolvable, the mental qualities are blended in the same degree!

Again, if in the germ is essentially impressed the differentiations of sex, why should not its result be purely one or the other, mentally as well as physically?

There are women with all the mental qualities of men; there are men with all the mental qualities of women, and there are all grades between these extremes. How then, for a moment, resist the statement that these qualities are not inherent but accidents of birth?

The most superficial investigation of comparative anatomy, comparative physiology and embryology, will set this matter at rest, and we shall have no more of the "male and female principles" pervading all nature, or their comparison to the hypothetical "positive and negative forces."

If the loss of passional instinct snuffs out great souls like Wheeler's, and Woodhull's, Blood's or Andrews', it is indeed deplorable, and no one regrets more the judgment they pass on themselves.

Something *may* remain. All the noble qualities of the mind, its holiest emotions, its desires for excellence, purity, and perfection, its earnest loves for all that is true and intrinsically good, will remain after instinctive desires felt on this physical plane, and essential to physical life, shall disappear, and the last vestige of their influence on the spirit is obliterated.

Berlin Heights, Ohio.

Taxing Church Property.

BY GEO. WM. WILSON.

A vigorous discussion of this question has been going on in Ohio during the past year. A state Constitutional Convention is in session, and a new constitution will be submitted to the people for their approval or rejection at the next general election. Shall the clause in the present constitution, exempting church property from taxation, be retained in the new one? Of course, those who answer in the affirmative, have few arguments to present; they deal in assertions. The argument most relied on, says the Cleveland *Hearld*, is this. "The churches act as a sort of moral police, and by the good influence they bring to bear on society, preserve law and order, diminish crime, and so save the tax-payer from heavy burdens." To this assertion, for it cannot be called an argument, the *Herald* thus forcibly replies: The defect in this argument is that the moral influence of churches is not at all in proportion to the amount of taxation they escape; sometimes it is in directly inverse proportion. The church whose property is worth from a hundred thousand to a quarter of a million dollars is not so apt to have a good influence on the class likely to fall into evil ways and to commit crime as the church worth but a few hundreds, or a few thousands, at most. When Dives unites with his fellows to build a splendid temple of worship on a fashionable avenue, furnishes it luxuriously, rides to it on a Sunday in his carriage, and becomes indignant if the usher permits Lazarus to enter the seat for which he has paid a high rental, and leaves his coachman outside the door, discussing with his fellows the merits of their horses, the demerits of their employers, and the amusements they have indulged in during the week, does he think the moral influence he thus brings to bear on the community equal to that of the humble band of worshipers who gather in a modest building, to which all are free to come and are welcome to any place in it? Does it never occur to him that the influence may be bad? That the poor man shut out or chilled out of the costly church may stay away from churches altogether and learn to scoff at religion and religious influences? That the weekly congregation of carriages and coachmen around the doors of grand churches may be construed by the poor as a notice that the fine church is not for such as them, and affords the unbeliever material for cynical jests?"

We have lately seen it stated in a leading newspaper that Trinity Church, New York, is the lessor of forty saloons, and that some of the most notorious "drinking hells" in that city are owned by this popular church. Again we quote from the Cleveland *Herald*: "Of all the offenders against decency and law, against bodies and souls of men and women, Trinity Church, New York, is the greatest. The miserable owner of a rum hole has the excuse that he knows no other way of gaining a livelihood. Trinity Church with its unbounded wealth rings out its chimes, calling people to the house of prayer in its grand cathedral, while forty of its saloons are open seven days in the week for the sale of death and damnation."

In view of this fact who will say that the influence of the Trinity Church tends to "diminish crime?" And Trinity Church is not an exception. It is an undeniable fact that the reformatory movements of the age have met with relentless opposition from the popular churches. It has hurled its most bitter anathemas against those reformers, who, while laboring for the elevation of humanity, have proclaimed truths in advance of the age in which they lived. The church has ever been an uncompromising foe to human progress.

We present the following statistics of church property in Ohio, as returned by the Federal census:

Year.	Churches.	Sittings.	Property.
1850	3 936	1,457,294	$5,793,099
1860	5 210	1,966 678	12,988,312
1870	6 284	2,085,586	25,554,725.

In orther words, in 1850, the churches were able to furnish accommodations for 1,457,294 persons at an average cost of $3 97; in 1860, it cost $6.60; and in 1870 the cost was increased to $12.25. In 1870 the churches in Ohio were able to furnish accommodations for 628,292 more people than in 1850, while the value of church property, during this time, shows the enormous increase of $19,761,626. The value of church property in the United States in 1870 was $354 483 581, being an increase in twenty years of $267,154,780.

We maintain with the *Herald* that if members of the churches must "occupy the most expensive sites and build costly structures of limited accommodation," it is only simple justice "that they be made to bear the whole burden, and not compel the tax-payers at large to contribute unwillingly to the luxuries of religion from the enjoyment of which the most of them are vigorously shut out."

Auburn, Ohio.

Thomas Cook's Paper.

Several years ago, Thomas Cook published a very nice little paper, in Indiana, dressed in *marine* blue. It looked very neat. When we commenced publishing the RELIGIO-PHILOSOPHICAL JOURNAL, he worked in our office very acceptably.

Mr. Cook is a man of a very religious turn of mind, and used to claim, and perhaps was, a second Christ in some sense, we hardly know whether his claim was based upon an immaculate conception, or something still more mysterious.

It seems that he has resumed the monthly publication of his unique paper in Boston. He speaks for himself in this manner.

PROSPECTUS OF THE KINGDOM OF HEAVEN.

This is a monthly Journal, devoted to the scientific or naturalistic explanation of Spirit or the God power; first known as Christianity, and lately as Spiritualism; and to the practical application of this Power to the organization of spiritual families, groups, churches or communities; the inevitable destiny of the whole human race in time, and final result of all Spiritualisms.

It claims no advanced ideas; but instead, in one sense, goes back to primitive principles or natural law to find a basis on which all true spiritual organizations must rest. There it finds the idea of a oneness of humanity in the immensity of Deity: and from that basis, or platform, it proclaims the universal brother and sisterhood in the Great Father and Motherhood of God or Nature, of all souls.

It is therefore all embracing; no question escapes its scope; embodying the Christianism of Jesus, the Rationalism of Voltaire and Pain, as well as Spiritualism of Andrew Jackson Davis. It is an outgrowth of all the past to prepare the way for the near-at-hand future; which is to be the second, third, fourth or fifth coming of the Christ spirit, or Spirit of Truth, to again establish that oneness and unity of the primitive or apostolic church, where all things were held in common; when war and strife shall cease, and the eternal peace on earth shall begin; and the celestial wisdom of Heaven's King reign and rule on earth as it now does in Heaven.

It accepts Modern Spiritualism as the evidence of this coming; which is becoming mightier and more overwhelming in its power of manifesting day by day. Mediumship is the last phase of priestcraft or leadership, out of which the race will individualize into perfect love and perfect justice, and "God alone be exalted."

It is edited and published through the instrumentalities of Thomas and Sarah Cook, at 75 cents per year to such as are able to pay, and free to the poor. Address them at No. 5 Montgomery Place, room 13, Boston, Mass.

Conversation enriches the understanding, but solitude is the school of genius.—*Gibbon.*

Let us remember that charity is a jewel, prized by God, whose every spark emitted to cheer and lighten some sorrowing heart of earth, ascends to heaven, where it is treasured by the angels.

Extracts from our Exchanges.

In order to give our readers a more comprehensive view of Spiritualism and Religious subjects, we shall publish in this Department, the ablest articles of our exchanges, which we are receiving from all parts of the inhabitable globe.

SPIRITUALISM ADVANCING.

A New Religion Gaining Ground Among Us.

Nine Millions of Spiritualists in the United States--Progress Toward Organization--Order of Worship in the Children's Lyceums--Will They Ever Form a Church?

[From the New York Sun.]

It is sometimes asserted by superficial observers that Spiritualism is dying out; but although there is no regular organization of the vast multitudes who are classed as Spiritualists, and who are actually convinced of or are seriously investigating the phenomena and doctrines of Spiritualism, yet from different and opposite sources a pretty clear estimate of their numbers in this country can be made at least, and there is no doubt but that they are gaining instead of losing.

Judge Edmonds, whose name has been conspicuous as an avowed Spiritualist for over twenty years, said a few days ago in a conversation with the writer that the Rev. Father Hecker, the Superior of the Paulist Fathers, had told him that when the last general council of American bishops and priests of the Roman Catholic Church met in Baltimore just before the session of the Ecumenical Council in Rome, they had, in obedience to a Papal command, made reports of the religious condition of their various dioceses and parishes; and according to the statistics of those reports as received by a committee of which he (Father Hecker) was one, there were in the United States between 9.000,000 and 10.000,000 Spiritualists and about 50.000 mediums and Spiritualist lecturers. Mrs. Emma Hardinge, in her "History of Modern Spiritualism," says that the Baltimore Council, or rather that committee, reported the number as 11.000.000. In the printed Latin report of the Council of Baltimore, however, although the subject of the spread of Spiritualism in America is referred to, there are no numbers given. Catholics are warned "not to frequent or assist at their circles, even from curiosity," and advised that "there are great numbers of them (Spiritualists) who do not hesitate to call themselves Christians, although not even baptized."

THE POUGHKEEPSIE SEER,

Andrew Jackson Davis, supplies the following summary:

Of adult persons interested in Spiritualism, but not mentally liberalized by it	4,000,000
Of adult persons liberalized, but not yet fully convinced of Spiritualism	1,000,000
Of adult persons convinced, but not improved in life and character	400,000
Of adult persons improved by Spiritualism, but not inpired	1,600,000
Of adult persons inspired by Spiritualism, but not regulated by it	2,000,000
Total	9 000,000

Though opposed to any regular organization of this vast multitude as tending to sectarianism, Mr. Davis and his wife, Mrs. Mary E. Davis, about ten years ago took, unwittingly, perhaps, the first steps toward that end by the formation of children's progressive lyceums, a species of Sunday school embracing in their exercises the healthful development of the muscles, the reasoning faculties, the social affections, and the spiritual or devotional feelings of the children. The plan of these lyceums Mr. Davis announced as originating in the Spirit-world, or Summer-land, and as having been revealed to him for practical purposes. Wherever a Spiritualist society exists, its almost invariable sequence is a Children's Progressive Lyceum; but more frequently the formation of a lyceum gives rise to that of an association of believers. The following list of Spiritualist meetings, societies, and lyceums is probably incomplete, but it affords some idea of the extent of the Spiritualist movement, and

THE PROGRESS OF ORGANIZATION:

WASHINGTON, D. C.—The First Society of Progressive Spiritualists meets every Sunday evening in Lyceum Hall.

NEW YORK CITY.—The Society of Progressive Spiritualists and the Children's Lyceum meet in Robinson Hall every Sunday—afternoon and evening.

PHILADELPHIA, PA.—The First Association of Spiritualists hold meetings Sunday and Thursday evenings in Lincoln Hall. There are two Children's Lyceum, the first meeting in the hall, the second in Thompson Street Church.

SAN FRANCISCO, CAL.—The San Francisco Spiritualists' Union have a conference every Sunday in Charter Oak Hall; also, a Children's Progressive Lyceum and evening lectures.

BALTIMORE, MD.—Has two societies holding Sunday meetings and a Children's Progressive Lyceums.

ATLANTA, GA.—Has a Spiritualist Society, whose officers are prominent citizens of Marietta, Cuthbert, La Grange, and Atlanta.

ST. LOUIS, MO.—Spiritual Investigators meet at their hall every Sunday evening.

SOCIETIES AND LYCEUMS IN MASSACHUSETTS:

CHELSEA.—Bible Christian Spiritualists meet every Sunday in Hawthorn Street Chapel.

EAST ARLINGTON.—Progressive Lyceum every Sunday.

FOXBORO.—Progressive Lyceum, Town Hall, Sunday.

HARWICHPORT.—Children's Progressive Lyceum.

HUDSON.—Children's Progressive Lyceum.

LOWELL.—A Spiritualist Society and Children's Lyceum.

SALEM.—A society meeting every Sunday.

LYNN.—Two societies and a Children's Lyceum.

NORTH SCITUATE.—Spiritual Association and Progressive Lyceum.

SCITUATE.—Spiritualist Society and Children's Lyceum, Jenkins Hall, every other Sunday.

STONEHAM.—Children's Progressive Lyceum.

SPRINGFIELD.—Spiritual meetings held in Liberty Hall every Sunday afternoon and evening.

NEW BEDFORD.—Society meets Sunday afternoon and evening.

MIDDLEBORO.—Meetings in Soule's Hall every other Sunday afternoon and evening.

WORCESTER.—Meetings every Sunday afternoon and evening in Horticultural Hall.

BOSTON (Music Hall, free admission).—Lectures on Spiritual Philosophy during the season. Speakers and lecturers secured—Gerald Massey, Bryan Grant, Esq., Mrs. Emma Hardinge-Brittan, and others. Meetings every Sunday afternoon.

NEW FRATERNITY HALL, PARKER MEMORIAL BUILDING.—The Boston Spiritualists' Union hold meetings for addresses, conferences, etc., every Sunday evening.

The Ladies' Aid Society meets each Tuesday afternoon at the same place. All are invited to the evening sociable.

JOHN A. ANDREW HALL.—Free meetings. The audience privileged to ask any proper questions on Spirituality. Quartette singing. Public invited.

The Children's Progressive Lyceum, No. 1, which formerly met in Eliot Hall, holds its sessions at this place every Sunday.

Dancing assemblies meet here also every Monday evening.

Test Circles are held at Nassau Hall.

CODMAN HALL, TREMONT STREET.—Sunday morning circle. At 1 P. M. a free circle. Evening free conference.

TEMPLE HALL.—Spiritual meetings every Sunday. Test circle morning and afternoon. Circle or lecture every Sunday evening. Lyceum every Sunday noon.

Other associations and lyceums are in Brooklyn and Troy, N. Y.; Cincinnati, Cleveland, Geneva, Andover, Milan, Springfield, and Clyde, Ohio; Vineland, Newark, and Hammonton, N. J.; Kalamazoo, Battle Creek, Detroit, and Bay City, Mich.; St. Louis and Carthage, Med.; Harrisburg, Pa.; Terre Haute, Ind.; Louisville, Ky.; Mobile, Ala.: Manchester, N. H.; Portland, Me.; and Chicago, Ill.

In spite of the opposition of the older leaders in Spiritualism to organization, it will be seen by this list, and still better by looking over the reports of meetings and lyceums in the Spiritual Newspapers, that there is a progressive force at work among them tending to organization.

It is difficult to define what Spiritualism is, or what opinions the vast numbers included in Father Hecker's and Mr. Davis's nine or ten millions really hold. They say they have as yet no definite revelation from the Spirit-world, in which they all profess to believe, regarding the articles of their belief.

THEY HAVE NO CREED,

never having held a general council or conference to define one. Judge Edmonds says that he has received a special communication from the spirits saying that they are opposed to the exaltation of any one mind above another in the way of leadership, as destroying independence of belief and individual faith, and that organizations would necessitate leadership and sectarianism. He adds that it has also been revealed to him that the phenomena of these spiritual manifestations, which began about the middle of the nineteenth century, are merely an event accompanying the progression of the human race; that human beings will, hereafter, come more positively in contact with the spiritual world, and then there will be more peace and harmony among men; that the only duty expected of mankind at present is to investigate the truth and receive it; to teach it to others when it will do good; but not to throw pearls before swine. One great object attained is to convince man that he has an immortal spirit, to reveal to him the nature of heaven and hell and the end of his creation. Another object is to make us believe and realize that our every thought is known to God; but through these manifestations we will learn to regard God with love, not fear. We shall be attracted to God, although we can not comprehend him.

A CURE FOR ATHEISM.

"I did not believe in any existence after death, nor indeed in a God," said Judge Edmonds, "until I received manifestations that dispelled every doubt and convinced me that there is a God, and that we certainly have immortal souls. It is that immense multitude of human beings who are without faith in a God or a future state to whom this manifestation is addressed. The field in which the spirits operate is that of infidelity. Spiritualists may be Christians, but not necessarily so. The church and the Bible are full of Spiritualism. The Catholic Church teaches the very thing she warns her children not to investigate. In spite of that warning manifestations come to her members in the same manner as they do to us—by rappings and apparitions of departed spirits. We claim all as Spiritualists who believe in the existence of a spiritual world. We are

NOT FREE LOVERS.

We deny that universally, though some free lovers may have received certain kinds of manifestations. We have no commission to destroy or even touch existing social of civil laws."

When Judge Edmonds was asked if all the communications from the Spirit-world could be relied upon as true, he said they could not, adding: "There are unprogressed spirits who are untruthful, malicious, revengeful, blasphemous, and obscene, just as they were in their lives in this world." Andrew Jackson Davis, on the same subject says:

"Such spirits are Diakka. They inhabit a country or region in space called Diakka. They revisit this world and take an insane delight in playing the part of other spirits, in performing juggling tricks, and in personating opposite characters. To them prayers and profane utterances are of equal value. They are instinct with schemes of specious reasoning, full of pride, pleasure, wit, and subtle convivialities. They are boundless disbelievers, who think all private life will end in the all-assuming self-love of God. Self with a Diakka, in this world and in the next, is the whole of private living, and exulted annihilation the end of all private life. Still, a Diakka is an unbalanced, not an evil person. He torments mediums, making them exaggerate in speech and falsify by their actions. This accounts for that large proportion of false, discordant, and repulsive experiences that are frequently met by merely curious investigators of Spiritualism."

SPIRITUAL WORSHIP,

as seen in their associations, meetings, and lyceums, is very simple. There is no prayer, no offended God to implore for pardon of sins. Sin is only another word for excess, and carries its own penalty with it. Invocation is made after singing, and a lecture or discourse of some kind after a second song or hymn, with singing again at the end of the lecture, and then informal conversation and amusements.

The Children's Progressive Lyceums are opened with singing and an invocation, of which this is a specimen:

INVOCATION.

Conductor— God of the mountain!
Children— God of the storm!
Conductor— God of the flowers!
Children— God of the worm!
Conductor— God of the darkness!
Children— God of the sun!
Conductor— God of the beautiful!
Children— God of each one!
Conductor—Breathe on our spirits thy love and thy healing.
Children— Teach us content with thy fatherly healing—
Conductor—Teach us to love thee,
Children— To love one another,
Conductor—Brother his brother, and make us all free—
Children— Free from the shackles of ancient tradition,
Conductor—Free from the censure of man for his neighbor;
Children— Help us each one to fulfill his true mission,
Together— And show us 'tis Godlike to labor!

Singing follows the invocation, and after the instructions of the leaders to their groups, recitations in poetry and prose, and songs, solos, and duets are given by the children from the platform as they are called for by the conductor. After this, the so-called silver chain recitations are generally introduced. Any hymn or song or prose selection can be silver-chained or recited responsively by the conductor and children. This exercise concluded, at a signal from the conductor the members rise and form in ranks, spacing themselves about three feet apart, and thus prepare for the

"WING MOVEMENTS,"

or calisthenic exercises. These consist of systematic and graceful motions of the arms and upper portions of the body, the conductor leading from the platform, and all members performing in unison with pianoforte accompaniment. These exercises are continued for twenty or thirty minutes, after which all resume their seats in groups around their leaders, and engage in conversation on the lesson for next Sunday. Then after the books are returned to the library and others selected for the next week, at the conductor's command, "Rise and form in ranks," the groups march out into the aisles, each leader taking position behind his or her group. This done, all beat time to the music, lightly, with the left foot. The guardian of the groups, who always precedes the procession in its winding the aisles of the hall, leads forward with the large flag, the leaders following their groups so as to keep each member in order. By the time the whole line is in motion the head of the column is passing near the conductor's stand, where an assistant gives out one of a dozen silk flags to each of the leaders as they pass. After the larger flags are distributed to the leaders, smaller ones are taken from the banner chest in the same manner and given to the children. All are trained to carry the flags in an erect position, resting the flag staff on the shoulder, and dropping the right hand in which the staff is held in a straight line down the side. In the windings and countermarches good management and judgment are required to prevent confusion in the final bringing up of the column and in the replacing of the flags. It is a beautiful sight to see several lyceums of children marching in this manner all decorated with badges and medals, and bearing floating flags and banners. They are taught thus to walk gracefully through various healthful and instructive movements, called "The Silver Chain," "The Golden Chain," "The Fountain Flow," "The Diamond Crown," "The Constellation," "The Morning Stars," "The Dancing Stream," and so on. The evolutions in the dancing assemblies of adults are similar. When the column is finally brought up in order for dismission, the conductor gives out the last song, in which we all join, with a piano accompaniment, and they are then dismissed.

Among their silver chain recitations and invocations two are given which contain a sort of

CONFESSION OF FAITH:

Conductor—O holy Truth! Thou art our Lord and our Shepherd.

All—It maketh us free, and tranquil, and strong.

Conductor—We reverently seek Thee, O Truth! For Thou alone art our God and our Savior.

All—It leadeth us from evil, and showeth us the pleasant paths of righteousness.

Conductor—Truth is our Light, our Glory, and our Consolation.

All—It giveth us strength to walk through the valley of the shadow of death.

Conductor—Truth is our Father and our best friend.

All—It filleth our hearts with holy life, and crowneth our life with immortality.

Conductor—Truth is our maker and our Redeemer.

All—It feedeth us with heavenly love, and giveth wisdom and justice to all.

Conductor—Almighty Love! we acknowledge Thee to be the Lord our God, the everlasting Father and Mother of all.

All—In Thee all live, and move, and have their being.

Conductor—To Thee all spirits and angels bow and cling with an immortal attraction.

All—Thou, O Love divine! dwellest in the everlasting life of our hearts; not with our lips only, but in our lives, we would honor and glorify Thee.

Conductor—In Thee we seek for the Holy Mother of Wisdom; in Thee we behold the true Christ; and in Thee we find the Holy Ghost of the Father everlasting.

All—The Virgin Mother of Wisdom is virtue; the true Christ is love to God and love to man, and the Holy Ghost is the sacred presence of Truth in the heart.

Conductor—We therefore pray to Thee, O divine Love! and would beseech Thee to give us grace, and beauty and holiness, and virtue, and gentleness, so that we may exemplify Thy Spirit, and walk in righteousness all our days.

All—Make us tender, and trustful, and kind always, one to another; and save us, and save all, from breaking Thy commandments.

Conductor—O Holy Love! our Father and our Mother—let the heavens and the earth manifest Thy infinite tenderness, so that the Kingdom of God and His will may be unfolded and realized on earth.

All—Blessed are the pure in heart, for they shall see God.

INVESTIGATION AND BELIEF.

The members of the lyceums are encouraged to sign temperance and anti-tobacco pledges.

Spiritualists say that to investigate Spiritualism invariably leads to belief. Whether this is so or not, it is an undoubted fact that many distinguished men and women on both sides of the water are avowed believers and advocates of the theories advanced by those who, as in the case of Andrew Jackson Davis, owe their distinction either solely or principally to the manifestations they have received and the revelations they have made. Judge Edmonds says that Wm. Howitt, S. C. Hall, and many other distinguished men in England, whose names he is not at liberty to mention, are believers, and are in constant correspondence with him on the subject. He showed the writer hundreds, or rather thousands of letters from various parts of the world on the subject of Spiritualism. Though advanced in years and suffering from a severe nervous affection, the splendid mental powers of this distinguished man remain unimpaired. His library, where he spends most of his time, is in such perfect order, and his memory so vigorous, that he can in five minutes lay his hands on any book, pamphlet, manuscript or letter in the room.

A GIGANTIC WORK.

It is perhaps known but to few persons that Judge Edmonds made his revision of the statutes of the State of New York after his conversion from Infidelity to Spiritualism, and while receiving, as he devoutly testifies, daily manifestations from the Spirit-world. No one who converses with him can doubt the sincerity of his belief.

The tendency of Spiritualism up to this time has not been to draw the masses of its believers into associations or congregations. Although it is admitted that there are fully 100,000 Spiritualists in New York; it is difficult to keep up meetings or lyceums of even 500 members in attendance. This singular disintegrating power seems actually to be one of their sources of strength and the cause of their making converts. There are thousands of individuals who would not be seen at a public circle, and would shrink from a public avowal of their faith in Spiritualism, who do not hesitate to investigate in private, and among their intimate friends to avow themselves believers in the phenomena, if not in the doctrines of Spiritualism. There is now comparatively little opposition to this faith or to the manifestations of spirits by orthodox Christian ministers and congregations. Church members are no longer excommunicated for attending circles or for having intercourse with "familiar spirits."

In the records of spiritual progress written by Spiratualists themselves, it is asserted that on more than one occasion hapless mediums have been subjected to prosecution and trial before courts of law, and on many occasions to fine and imprisonment. They also record that in January, 1860, the Legislature of Alabama passed a bill declaring that any person or persons giving public spiritual manifestations in the State of Alabama should be subject to a fine of $500. The Governor vetoed the bill, but the Legislature passed it over the veto. It is said that this was done to prevent Emma Hardinge from lecturing in Mobile, it having been announced that she would speak in that city in January. On landing in Mobile she found she had been forestalled by the legislative wisdom of the State.

SPIRITUALISTS' TESTIMONY.

What was Seen by Them at Mr. Mott's Seances.

From The Knox County Republican.

As your last week's reporter dishes up a "hash" of "Ghosts, Gobblins and Gibberish of a Devil working miracles," and many things that was not seen or heard of at Mr. Mott's seances—we propose to tell the public (with your permission) of a few things that were heard, seen and felt by those who were present, and witnessed for themselves:

Mr. F. K. Parmenter testifies and says, that at the spirit seances of Mr. J. H. Mott, held at his residence in Knoxville, that in addition to a great variety of phenomena for which he is unable to account, he saw the spirit face and form of Mrs. Andrew Hamilton, deceased with whom he was acquainted in life, as plainly and distinctly as he ever saw her in earth life; that she saluted him by a motion of her hand, and said, somewhat indistinctly, "thank God this is truth." He also saw the form and face of a youth who gave his name as Orville Bassett, and expressed a wish to see his brother, Edwin C. Bassett; also the spirit face and form of a man in shirtsleeves, with a very heavy black beard. He gave his name as Dr. J. H. Reed. Also, the spirit form of my brother-in-law who passed to spirit life in the year 1863. I held a lengthy conversation with him concerning his father and mother.

Mr. Luther Weatherbee testifies that he distinctly saw and recognized the spirit form of his deceased wife, Esther Ann Weatherbee, who passed to spirit-life in the year 1866, with whom he had lived thirty years—that she showed herself to him as plainly as he ever saw her in earth-life, five successive evenings. That one evening she took a small dinner bell from the shelf of the cabinet, with her own materialized hand, lifted it and placed it in his hand, which fact was witnessed by every person in the room.

Mr. P. K. Clark testified as follows: Mrs. Mott (who was sitting in the circle) announced, "here is a gentleman with a crippled hand," at the same time a hand was shown to all present. My wife stepped up to the door and saw a spirit-form she thought to be her father. He called her given name: She said, "is this you, father?" The reply was "yes." She then requested me, (her husband) to come there. I did so, and said: "Father, if this is you, will you show me your left hand?" The hand was instantly laid out upon the shelf, and I saw a fac simile of his hand when living, the second finger of the left hand was taken off at the second joint, the first finger crooked. My wife then asked him several questions, which were answered satisfactorily. She then felt a hand patting her head, and heard the words "God bless you" distinctly spoken. I saw several other spirit-forms very distinctly, some much plainer than others, could hear them speak in a whisper, some seeming much stronger than others—saw many hands, varying in size and appearance—one very handsome lady's hand reached out with a small bell in it and set it down on the shelf of the cabinet. Some little time after, the same hand in appearance reached out, took up the bell, and set it into the hand of Mr. Luther Weatherbee who was standing at the door of the cabinet; making a motion to have it taken away.

Dr. S. Stevens was present three evenings at Mr. Mott's seances. He will not attempt to relate the half of the startling phenomena which he witnessed there. On the first evening the spiritual presence of James H. McCall was announced. Mr. McCall was a distinguished citizen of Canton, Fulton County, Ill. who deceased last July or August. My acquaintance with Mr. McCall had been very pleasant and interesting for several years, and I responded to his call, but could neither see nor hear anything satisfactory, and returned to my seat, from which I was soon called by the same invisible intelligence. As I approached the door of the cabinet, my attention was attracted to a small ball or cloud of vapor near the door of the cabinet, and from this apparently illuminated ball of vapor was evolved the face and features of Mr. J. H. McCall. His face was a peculiarly impressive one. It would be difficult to mistake it for any other face. Then a hand and arm was instantly presented within ten inches of my face. There was about eight inches of an arm attached to the hand, and the arm was naked. The hand open and closed before my eyes, then the hand passed up to my head, pressed and patted my head, then passed down over my face and patted my hand which was resting on the door of the cabinet. The hand then passed the fingers to the lips of the vision and then extended them towards me in the form of a salutation. The vision or apparition slowly faded from my view. The hand and part of an arm forcibly reminded me of the one I have lost; and also the picture we sometimes see in our Bibles, of a hand writing mysterious characters on the wall of the palace of Belshazzar. I think that nearly all the persons in the room saw the vision of the hand.

On Monday evening, after many interesting manifestations, an invisible intelligence said: "My father-in-law is present, and I wish to see him." The name of the invisible was inquired for, and it replied: "Nathan Goodell," which was the name of my son in-law, who passed to spirit-life in the year 1865. I passed up to the door of the cabinet, when I saw the appearance of the same slightly illuminated ball of vapor from which in a few seconds was evolved the face and form of Nathan Goodell, looking as natural and life like as I ever saw him in life. A smile of recognition illuminated his countenance, a hand was slowly raised towards his face, and he bowed towards me, and as I returned the same salutation, our faces nearly met. A living intelligence animated the face, and I felt that I was in the living spirit presence of my absent son. A hand was raised to his lips, and then extended towards me, which act was repeated five times, and then the words, "Thank the God of Nature, this is true," came from the form in an audible whisper, which expression was repeated twice, and then the spirit form slowly faded out, as I was earnestly looking upon it, as were the Disciples upon their Divine Master when he had given them his last earthly benediction, "and was parted from them and carried up into Heaven." I was amazed; it seemed as if the grave was giving up its dead. Surely, said I, "there is more things in Heaven and earth than is dreamed of in thy philosophy, Horatio."

I also saw the spirit face and form of Mrs. Andrew Hamilton, deceased. Also, the hand spoken of by Mr. Clark, and the spirit hand of a lady take up a bell and put it in the hand of Mr. Weatherbee.

SPIRITUALIST.

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Extracts from our Exchanges.

In order to give our readers a more comprehensive view of Spiritualism and Religious subjects, we shall publish in this Department, the ablest articles of our exchanges, which we are receiving from all parts of the inhabitable globe.

SPIRITUALISM ADVANCING.

A New Religion Gaining Ground Among Us.

Nine Millions of Spiritualists in the United States--Progress Toward Organization--Order of Worship in the Children's Lyceums--Will They Ever Form a Church?

[From the New York Sun.]

It is sometimes asserted by superficial observers that Spiritualism is dying out; but although there is no regular organization of the vast multitudes who are classed as Spiritualists, and who are actually convinced of or are seriously investigating the phenomena and doctrines of Spiritualism, yet from different and opposite sources a pretty clear estimate of their numbers in this country can be made at least, and there is no doubt but that they are gaining instead of losing.

Judge Edmonds, whose name has been conspicuous as an avowed Spiritualist for over twenty years, said a few days ago in a conversation with the writer that the Rev. Father Hecker, the Superior of the Paulist Fathers, had told him that when the last general council of American bishops and priests of the Roman Catholic Church met in Baltimore just before the session of the Ecumenical Council in Rome, they had, in obedience to a Papal command, made reports of the religious condition of their various dioceses and parishes; and according to the statistics of those reports as received by a committee of which he (Father Hecker) was one, there were in the United States between 9.000,000 and 10.000,000 Spiritualists and about 50.000 mediums and Spiritualist lecturers. Mrs. Emma Hardinge, in her "History of Modern Spiritualism," says that the Baltimore Council, or rather that committee, reported the number as 11.000,000. In the printed Latin report of the Council of Baltimore, however, although the subject of the spread of Spiritualism in America is referred to, there are no numbers given. Catholics are warned "not to frequent or assist at their circles, even from curiosity," and advised that "there are great numbers of them (Spiritualists) who do not hesitate to call themselves Christians, although not even baptized."

THE POUGHKEEPSIE SEER,

Andrew Jackson Davis, supplies the following summary:

Of adult persons interested in Spiritualism, but not mentally liberalized by it	4,000,000
Of adult persons liberalized, but not yet fully convinced of Spiritualism	1,000,000
Of adult persons convinced, but not improved in life and character	400,000
Of adult persons improved by Spiritualism, but not inpired	1,600,000
Of adult persons inspired by Spiritualism, but not regulated by it	2,000,000
Total	9 000,000

Though opposed to any regular organization of this vast multitude as tending to sectarianism, Mr. Davis and his wife, Mrs. Mary E. Davis, about ten years ago took, unwittingly, perhaps, the first steps toward that end by the formation of children's progressive lyceums, a species of Sunday school embracing in their exercises the healthful development of the muscles, the reasoning faculties, the social affections, and the spiritual or devotional feelings of the children. The plan of these lyceums Mr. Davis announced as originating in the Spirit-world, or Summer-land, and as having been revealed to him for practical purposes. Wherever a Spirirualist society exists, its almost invariable sequence is a Children's Progressive Lyceum; but more frequently the formation of a lyceum gives rise to that of an association of believers. The following list of Spiritualist meetings, societies, and lyceums is probably incomplete, but it affords some idea of the extent of the Spiritualist movement, and

THE PROGRESS OF ORGANIZATION:

WASHINGTON, D. C.—The First Society of Progressive Spiritualists meets every Sunday evening in Lyceum Hall.

NEW YORK CITY.—The Society of Progressive Spiritualists and the Children's Lyceum meet in Robinson Hall every Sunday—afternoon and evening.

PHILADELPHIA, PA.—The First Association of Spiritualists hold meetings Sunday and Thursday evenings in Lincoln Hall. There are two Children's Lyceum, the first meeting in the hall, the second in Thompson Street Church.

SAN FRANCISCO, CAL.—The San Francisco Spiritualists' Union have a conference every Sunday in Charter Oak Hall; also, a Children's Progressive Lyceum and evening lectures.

BALTIMORE, MD.—Has two societies holding Sunday meetings and a Children's Progressive Lyceums.

ATLANTA, GA.—Has a Spiritualist Society, whose officers are prominent citizens of Marietta, Cuthbert, La Grange, and Atlanta.

ST. LOUIS, MO.—Spiritual Investigators meet at their hall every Sunday evening.

SOCIETIES AND LYCEUMS IN MASSACHUSETTS:

CHELSEA.—Bible Christian Spiritualists meet every Sunday in Hawthorn Street Chapel.

EAST ARLINGTON.—Progressive Lyceum every Sunday.

FOXBORO.—Progressive Lyceum, Town Hall, Sunday.

HARWICHPORT.—Children's Progressive Lyceum.

HUDSON.—Children's Progressive Lyceum.

LOWELL.—A Spiritualist Society and Children's Lyceum.

SALEM.—A society meeting every Sunday.

LYNN.—Two societies and a Children's Lyceum.

NORTH SCITUATE.—Spiritual Association and Progressive Lyceum.

SCITUATE.—Spiritualist Society and Children's Lyceum, Jenkins Hall, every other Sunday.

STONEHAM.—Children's Progressive Lyceum.

SPRINGFIELD.—Spiritual meetings held in Liberty Hall every Sunday afternoon and evening.

NEW BEDFORD.—Society meets Sunday afternoon and evening.

MIDDLEBORO.—Meetings in Soule's Hall every other Sunday afternoon and evening.

WORCESTER.—Meetings every Sunday afternoon and evening in Horticultural Hall.

BOSTON (Music Hall, free admission).—Lectures on Spiritual Philosophy during the season. Speakers and lecturers secured—Gerald Massey, Bryan Grant, Esq., Mrs. Emma Hardinge-Brittan, and others. Meetings every Sunday afternoon.

NEW FRATERNITY HALL, PARKER MEMORIAL BUILDING.—The Boston Spiritualists' Union hold meetings for addresses, conferences, etc., every Sunday evening.

The Ladies' Aid Society meets each Tuesday afternoon at the same place. All are invited to the evening sociable.

JOHN A. ANDREW HALL.—Free meetings. The audience privileged to ask any proper questions on Spirituality. Quartette singing. Public invited.

The Children's Progressive Lyceum, No. 1, which formerly met in Eliot Hall, holds its sessions at this place every Sunday.

Dancing assemblies meet here also every Monday evening.

Test Circles are held at Nassau Hall.

CODMAN HALL, TREMONT STREET.—Sunday morning circle. At 1 P. M. a free circle. Evening free conference.

TEMPLE HALL.—Spiritual meetings every Sunday. Test circle morning and afternoon. Circle or lecture every Sunday evening. Lyceum every Sunday noon.

Other associations and lyceums are in Brooklyn and Troy, N. Y.; Cincinnati, Cleveland, Geneva, Andover, Milan, Springfield, and Clyde, Ohio; Vineland, Newark, and Hammonton, N. J.; Kalamazoo, Battle Creek, Detroit, and Bay City, Mich.; St. Louis and Carthage, Med.; Harrisburg, Pa.; Terre Haute, Ind.; Louisville, Ky.; Mobile, Ala.: Manchester, N. H.; Portland, Me.; and Chicago, Ill.

In spite of the opposition of the older leaders in Spiritualism to organization, it will be seen by this list, and still better by looking over the reports of meetings and lyceums in the Spiritual Newspapers, that there is a progressive force at work among them tending to organization.

It is difficult to define what Spiritualism is, or what opinions the vast numbers included in Father Hecker's and Mr. Davis's nine or ten millions really hold. They say they have as yet no definite revelation from the Spirit-world, in which they all profess to believe, regarding the articles of their belief.

THEY HAVE NO CREED,

never having held a general council or conference to define one. Judge Edmonds says that he has received a special communication from the spirits saying that they are opposed to the exaltation of any one mind above another in the way of leadership, as destroying independence of belief and individual faith, and that organizations would necessitate leadership and sectarianism. He adds that it has also been revealed to him that the phenomena of these spiritual manifestations, which began about the middle of the nineteenth century, are merely an event accompanying the progression of the human race; that human beings will, hereafter, come more positively in contact with the spiritual world, and then there will be more peace and harmony among men; that the only duty expected of mankind at present is to investigate the truth and receive it; to teach it to others when it will do good; but not to throw pearls before swine. One great object attained is to convince man that he has an immortal spirit, to reveal to him the nature of heaven and hell and the end of his creation. Another object is to make us believe and realize that our every thought is known to God; but through these manifestations we will learn to regard God with love, not fear. We shall be attracted to God, although we can not comprehend him.

A CURE FOR ATHEISM.

"I did not believe in any existence after death, nor indeed in a God," said Judge Edmonds, "until I received manifestations that dispelled every doubt and convinced me that there is a God, and that we certainly have immortal souls. It is that immense multitude of human beings who are without faith in a God or a future state to whom this manifestation is addressed. The field in which the spirits operate is that of infidelity. Spiritualists may be Christians, but not necessarily so. The church and the Bible are full of Spiritualism. The Catholic Church teaches the very thing she warns her children not to investigate. In spite of that warning manifestations come to her members in the same manner as they do to us—by rappings and apparitions of departed spirits. We claim all as Spiritualists who believe in the existence of a spiritual world. We are

NOT FREE LOVERS.

We deny that universally, though some free lovers may have received certain kinds of manifestations. We have no commission to destroy or even touch existing social of civil laws."

When Judge Edmonds was asked if all the communications from the Spirit-world could be relied upon as true, he said they could not, adding: "There are unprogressed spirits who are untruthful, malicious, revengeful, blasphemous, and obscene, just as they were in their lives in this world." Andrew Jackson Davis, on the same subject says:

"Such spirits are Diakka. They inhabit a country or region in space called Diakka. They revisit this world and take an insane delight in playing the part of other spirits, in performing juggling tricks, and in personating opposite characters. To them prayers and profane utterances are of equal value. They are instinct with schemes of specious reasoning, full of pride, pleasure, wit, and subtle convivialities. They are boundless disbelievers, who think all private life will end in the all-assuming self-love of God. Self with a Diakka, in this world and in the next, is the whole of private living, and exulted annihilation the end of all private life. Still, a Diakka is an unbalanced, not an evil person. He torments mediums, making them exaggerate in speech and falsify by their actions. This accounts for that large proportion of false, discordant, and repulsive experiences that are frequently met by merely curious investigators of Spiritualism."

SPIRITUAL WORSHIP,

as seen in their associations, meetings, and lyceums, is very simple. There is no prayer, no offended God to implore for pardon of sins. Sin is only another word for excess, and carries its own penalty with it. Invocation is made after singing, and a lecture or discourse of some kind after a second song or hymn, with singing again at the end of the lecture, and then informal conversation and amusements.

The Children's Progressive Lyceums are opened with singing and an invocation, of which this is a specimen:

INVOCATION.

Conductor— God of the mountain!
Children— God of the storm!
Conductor— God of the flowers!
Children— God of the worm!
Conductor— God of the darkness!
Children— God of the sun!
Conductor— God of the beautiful!
Children— God of each one!
Conductor—Breathe on our spirits thy love and thy healing.
Children— Teach us content with thy fatherly healing—
Conductor—Teach us to love thee,
Children— To love one another,
Conductor—Brother his brother, and make us all free—
Children— Free from the shackles of ancient tradition,
Conductor—Free from the censure of man for his neighbor;
Children— Help us each one to fulfill his true mission,
Together— And show us 'tis Godlike to labor!

Singing follows the invocation, and after the instructions of the leaders to their groups, recitations in poetry and prose, and songs, solos, and duets are given by the children from the platform as they are called for by the conductor. After this, the so-called silver chain recitations are generally introduced. Any hymn or song or prose selection can be silver-chained or recited responsively by the conductor and children. This exercise concluded, at a signal from the conductor the members rise and form in ranks, spacing themselves about three feet apart, and thus prepare for the

"WING MOVEMENTS,"

or calisthenic exercises. These consist of systematic and graceful motions of the arms and upper portions of the body, the conductor leading from the platform, and all members performing in unison with pianoforte accompaniment. These exercises are continued for twenty or thirty minutes, after which all resume their seats in groups around their leaders, and engage in conversation on the lesson for next Sunday. Then after the books are returned to the library and others selected for the next week, at the conductor's command, "Rise and form in ranks," the groups march out into the aisles, each leader taking position behind his or her group. This done, all beat time to the music, lightly, with the left foot. The guardian of the groups, who always precedes the procession in its winding, the aisles of the hall, leads forward with the large flag, the leaders following their groups so as to keep each member in order. By the time the whole line is in motion the head of the column is passing near the conductor's stand, where an assistant gives out one of a dozen silk flags to each of the leaders as they pass. After the larger flags are distributed to the leaders, smaller ones are taken from the banner chest in the same manner and given to the children. All are trained to carry the flags in an erect position, resting the flag staff on the shoulder, and dropping the right hand in which the staff is held in a straight line down the side. In the windings and countermarches good management and judgment are required to prevent confusion in the final bringing up of the column and in the replacing of the flags. It is a beautiful sight to see several lyceums of children marching in this manner all decorated with badges and medals, and bearing floating flags and banners. They are taught thus to walk gracefully through various healthful and instructive movements, called "The Silver Chain," "The Golden Chain," "The Fountain Flow," "The Diamond Crown," "The Constellation," "The Morning Stars," "The Dancing Stream," and so on. The evolutions in the dancing assemblies of adults are similar. When the column is finally brought up in order for dismission, the conductor gives out the last song, in which we all join, with a piano accompaniment, and they are then dismissed.

Among their silver chain recitations and invocations two are given which contain a sort of

CONFESSION OF FAITH:

Conductor—O holy Truth! Thou art our Lord and our Shepherd.

All—It maketh us free, and tranquil, and strong.

Conductor—We reverently seek Thee, O Truth! For Thou alone art our God and our Savior.

All—It leadeth us from evil, and showeth us the pleasant paths of righteousness.

Conductor—Truth is our Light, our Glory, and our Consolation.

All—It giveth us strength to walk through the valley of the shadow of death.

Conductor—Truth is our Father and our best friend.

All—It filleth our hearts with holy life, and crowneth our life with immortality.

Conductor—Truth is our maker and our Redeemer.

All—It feedeth us with heavenly love, and giveth wisdom and justice to all.

Conductor—Almighty Love! we acknowledge Thee to be the Lord our God, the everlasting Father and Mother of all.

All—In Thee all live, and move, and have their being.

Conductor—To Thee all spirits and angels bow and cling with an immortal attraction.

All—Thou, O Love divine! dwellest in the everlasting life of our hearts; not with our lips only, but in our lives, we would honor and glorify Thee.

Conductor—In Thee we seek for the Holy Mother of Wisdom; in Thee we behold the true Christ; and in Thee we find the Holy Ghost of the Father everlasting.

All—The Virgin Mother of Wisdom is virtue; the true Christ is love to God and love to man, and the Holy Ghost is the sacred presence of Truth in the heart.

Conductor—We therefore pray to Thee, O divine Love! and would beseech Thee to give us grace, and beauty and holiness, and virtue, and gentleness, so that we may exemplify Thy Spirit, and walk in righteousness all our days.

All—Make us tender, and trustful, and kind always, one to another; and save us, and save all, from breaking Thy commandments.

Conductor—O Holy Love! our Father and our Mother—let the heavens and the earth manifest Thy infinite tenderness, so that the Kingdom of God and His will may be unfolded and realized on earth.

All—Blessed are the pure in heart, for they shall see God.

INVESTIGATION AND BELIEF.

The members of the lyceums are encouraged to sign temperance and anti-tobacco pledges.

Spiritualists say that to investigate Spiritualism invariably leads to belief. Whether this is so or not, it is an undoubted fact that many distinguished men and women on both sides of the water are avowed believers and advocates of the theories advanced by those who, as in the case of Andrew Jackson Davis, owe their distinction either solely or principally to the manifestations they have received and the revelations they have made. Judge Edmonds says that Wm. Howitt, S. C. Hall, and many other distinguished men in England, whose names he is not at liberty to mention, are believers, and are in constant correspondence with him on the subject. He showed the writer hundreds, or rather thousands of letters from various parts of the world on the subject of Spiritualism. Though advanced in years and suffering from a severe nervous affection, the splendid mental powers of this distinguished man remain unimpaired. His library, where he spends most of his time, is in such perfect order, and his memory so vigorous, that he can in five minutes lay his hands on any book, pamphlet, manuscript or letter in the room.

A GIGANTIC WORK.

It is perhaps known but to few persons that Judge Edmonds made his revision of the statutes of the State of New York after his conversion from Infidelity to Spiritualism, and while receiving, as he devoutly testifies, daily manifestations from the Spirit-world. No one who converses with him can doubt the sincerity of his belief.

The tendency of Spiritualism up to this time has not been to draw the masses of its believers into associations or congregations. Although it is admitted that there are fully 100,000 Spiritualists in New York, it is difficult to keep up meetings or lyceums of even 500 members in attendance. This singular disintegrating power seems actually to be one of their sources of strength and the cause of their making converts. There are thousands of individuals who would not be seen at a public circle, and would shrink from a public avowal of their faith in Spiritualism, who do not hesitate to investigate in private, and among their intimate friends to avow themselves believers in the phenomena, if not in the doctrines of Spiritualism. There is now comparatively little opposition to this faith or to the manifestations of spirits by orthodox Christian ministers and congregations. Church members are no longer excommunicated for attending circles or for having intercourse with "familiar spirits."

In the records of spiritual progress written by Spiratualists themselves, it is asserted that on more than one occasion hapless mediums have been subjected to prosecution and trial before courts of law, and on many occasions to fine and imprisonment. They also record that in January, 1860, the Legislature of Alabama passed a bill declaring that any person or persons giving public spiritual manifestations in the State of Alabama should be subject to a fine of $500. The Governor vetoed the bill, but the Legislature passed it over the veto. It is said that this was done to prevent Emma Hardinge from lecturing in Mobile, it having been announced that she would speak in that city in January. On landing in Mobile she found she had been forestalled by the legislative wisdom of the State.

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SPIRITUALISTS' TESTIMONY.

What was Seen by Them at Mr. Mott's Seances.

From The Knox County Republican.

As your last week's reporter dishes up a "hash" of "Ghosts, Gobblins and Gibberish of a Devil-working miracles," and many things that was not seen or heard of at Mr. Mott's seances—we propose to tell the public (with your permission) of a few things that were heard, seen and felt by those who were present, and witnessed for themselves:

Mr. F. K. Parmenter testifies and says, that at the spirit seances of Mr. J. H. Mott, held at his residence in Knoxville, that in addition to a great variety of phenomena for which he is unable to account, he saw the spirit face and form of Mrs. Andrew Hamilton, deceased with whom he was acquainted in life, as plainly and distinctly as he ever saw her in earth life; that she saluted him by a motion of her hand, and said, somewhat indistinctly, "thank God this is truth." He also saw the form and face of a youth who gave his name as Orville Bassett, and expressed a wish to see his brother, Edwin C. Bassett; also the spirit face and form of a man in shirtsleeves, with a very heavy black beard. He gave his name as Dr. J. H. Reed. Also, the spirit form of my brother-in-law who passed to spirit life in the year 1863. I held a lengthy conversation with him concerning his father and mother.

Mr. Luther Weatherbee testifies that he distinctly saw and recognized the spirit form of his deceased wife, Esther Ann Weatherbee, who passed to spirit-life in the year 1866, with whom he had lived thirty years—that she showed herself to him as plainly as he ever saw her in earth-life, five successive evenings. That one evening she took a small dinner bell from the shelf of the cabinet, with her own materialized hand, lifted it and placed it in his hand, which fact was witnessed by every person in the room.

Mr. P. K. Clark testified as follows: Mrs. Mott (who was sitting in the circle) announced, "here is a gentleman with a crippled hand," at the same time a hand was shown to all present. My wife stepped up to the door and saw a spirit-form she thought to be her father. He called her given name: She said, "is this you, father?" The reply was "yes." She then requested me, (her husband) to come there. I did so, and said: "Father, if this is you, will you show me your left hand?" The hand was instantly laid out upon the shelf, and I saw a fac simile of his hand when living, the second finger of the left hand was taken off at the second joint, the first finger crooked. My wife then asked him several questions, which were answered satisfactorily. She then felt a hand patting her head, and heard the words "God bless you" distinctly spoken. I saw several other spirit-forms very distinctly, some much plainer than others, could hear them speak in a whisper, some seeming much stronger than others—saw many hands, varying in size and appearance—one very handsome lady's hand reached out with a small bell in it and set it down on the shelf of the cabinet. Some little time after, the same hand in appearance reached out, took up the bell, and set it into the hand of Mr. Luther Weatherbee who was standing at the door of the cabinet; making a motion to have it taken away.

Dr. S. Stevens was present three evenings at Mr. Mott's seances. He will not attempt to relate the half of the startling phenomena which he witnessed there. On the first evening the spiritual presence of James H. McCall was announced. Mr. McCall was a distinguished citizen of Canton, Fulton County, Ill. who deceased last July or August. My acquaintance with Mr. McCall had been very pleasant and interesting for several years, and I responded to his call, but could neither see nor hear anything satisfactory, and returned to my seat, from which I was soon called by the same invisible intelligence. As I approached the door of the cabinet, my attention was attracted to a small ball or cloud of vapor near the door of the cabinet, and from this apparently illuminated ball of vapor was evolved the face and features of Mr. J. H. McCall. His face was a peculiarly impressive one. It would be difficult to mistake it for any other face. Then a hand and arm was instantly presented within ten inches of my face. There was about eight inches of an arm attached to the hand, and the arm was naked. The hand open and closed before my eyes, then the hand passed up to my head, pressed and patted my head, then passed down over my face and patted my hand which was resting on the door of the cabinet. The hand then passed the fingers to the lips of the vision and then extended them towards me in the form of a salutation. The vision or apparition slowly faded from my view. The hand and part of an arm forcibly reminded me of the one I have lost; and also the picture we sometimes see in our Bibles, of a hand writing mysterious characters on the wall of the palace of Belshazzar. I think that nearly all the persons in the room saw the vision of the hand.

On Monday evening, after many interesting manifestations, an invisible intelligence said: "My father-in-law is present, and I wish to see him." The name of the invisible was inquired for, and it replied: "Nathan Goodell," which was the name of my son in-law, who passed to spirit-life in the year 1865. I passed up to the door of the cabinet, when I saw the appearance of the same slightly illuminated ball of vapor from which in a few seconds was evolved the face and form of Nathan Goodell, looking as natural and life like as I ever saw him in life. A smile of recognition illuminated his countenance, a hand was slowly raised towards his face, and he bowed towards me, and as I returned the same salutation, our faces nearly met. A living intelligence animated the face, and I felt that I was in the living spirit presence of my absent son. A hand was raised to his lips, and then extended towards me, which act was repeated five times, and then the words, "Thank the God of Nature, this is true," came from the form in an audible whisper, which expression was repeated twice, and then the spirit form slowly faded out, as I was earnestly looking upon it, as were the Disciples upon their Divine Master when he had given them his last earthly benediction, "and was parted from them and carried up into Heaven." I was amazed; it seemed as if the grave was giving up its dead. Surely, said I, "there is more things in Heaven and earth than is dreamed of in thy philosophy, Horatio."

I also saw the spirit face and form of Mrs. Andrew Hamilton, deceased. Also, the hand spoken of by Mr. Clark, and the spirit hand of a lady take up a bell and put it in the hand of Mr. Weatherbee.

SPIRITUALIST.

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Essays, etc., on the Social Question, will be published in this department, if deemed worthy, and in the order received from contributors.

The Social Question.

EDITOR JOURNAL:—The Social Question will not down at anybody's bidding, notwithstanding the better part of the community would like to see some of its features buried out of sight. To my mind it has been managed on both sides in an unmanly and unkind spirit. There has been so much of vituperation, scandal and personal abuse mixed with what might otherwise pass as discussion, that very many, indeed, have become utterly disgusted. Why cannot a subject of such evident importance be decently and dispassionately examined, and its right or wrong, good or bad, brought distinctly to the surface? I have long thought the churches exhibited enough of the vindictive and intolerant spirit in their warfare of creeds to drive the world to infidelity. Under the dispensation of the Angels I confidently expected better things; but it seems we have progressed but a few shades nearer the higher life and light if this Woodhull imbroglio is to be the index of our true status. Soon shall we be accused of driving the world to another form of infidelity seven-fold worse than the first. Let that spirit of decency and toleration, which ought to distinguish us from the more intolerant churches, have some little prominence in this and other subjects we are called upon to examine.

No doubt the world has been governed too much, especially so far as individual rights and personal liberty are concerned. True, for the past few centuries we have been slowly growing out of the despotic forms of rule, and into individual-liberty ideas of government. Until quite recently men were thought totally unfit for self-government, and that, like madmen and children, they must needs have some superior minds with superior powers (assumed of course) to goad and force them into right-doing. But our form of government is based on the theory of man's ability to govern himself, and under it individual liberty has been greatly enlarged. How much farther it should be extended is not important in considering the subject in hand. No one, however, supposes, as we think, that man has become so perfect as to require no rules, with power behind to enforce them, regulating his conduct with his fellow men. Few, indeed, there be that are a perfect law unto themselves. If there be any such they must know there is a limit to individual liberty, for individuality is not all there is of man. Society is an outgrowth of man's nature; and social rights and social duties run concurrent with individual rights and individual liberty. They are as necessarily parts of a whole, as male and female are parts of the genus man. Enforcing individual liberty at the expense of the social unity and harmony is not a step forward, but the other horn of the old absurdity of compelling social unity at the expense of individual liberty. Individual rights and social rights are so interblended that they cannot be separated without destroying the unity and perfection of nature's own laws.

The advocates of Mrs. Woodhull's theory seem to have run wild on the side of individual liberty, utterly ignoring the side of social unity, so they introduce political and religious freedom as a precedent for their ideas of social or sexual freedom. These precedents are not necessarily akin to, much less authority for, the sexual freedom demanded.

While there may be, and in fact is, similarity, there is marked distinction, and essential difference in them. Religious freedom necessarily pertains to a single individual, and with it society has no concern, unless the individual attempt to enforce his religious views on others, or through them disturbs the peace and good order of society. Political freedom at once differs from religious freedom, in that, while it leaves each individual to his own political views, he may not put them into practice to the injury of other persons or communities. There is nothing in politics except as they in some way affect the public. They affect favors of government, rights of property, business, and all the departments of industry. It is not a matter of mere theory and belief, but a practical thing reaching the every-day affairs of life. So religious liberty does not necessarily carry with it political liberty. The one affects only the individual, the other, communities.

Social or sexual liberty ~~may be~~ found to differ widely from both. Liberty to contract marriage according to the pleasure of parties competent to contract, is undoubted; but the moment the marriage obligation is assumed the rights of society attach. The social whole are to be, in many ways, affected by the new relation. It is no longer a matter of theory or fancy, love or lust, but a practical thing, a matter of public importance and interest.

Religious freedom may be as fully and completely enjoyed in solitude as in social life. Political freedom would have no significance whatever to the hermit, and has value only as it manifests itself in, and operates upon communities. Social or sexual freedom is not limited in its effects to the two acting parties, but reaches out into the very heart of society and affects it for good or ill in all cases.

But wherein have society any rights or interest in a man's or woman's social life? The marriage relation implies reproduction. If it does not, then it means only a life of concubinage, which I believe no one has yet attempted to justify. It is nature's method of continuing the race. Without the passions, mutual attractions and attachments, resulting in marriage, there would be an end of human kind. But the long-continued helplessness of infancy, the fruit of marriage, demands an equally long continued marriage relation. The natural protectors of infancy are the natural parents. Paternity and maternity, aid and protection, are so closely allied that they are found apart only in human deformities. This natural instinct does not seem designed so much for the welfare of the parents as for that of the helpless offspring. A violation of it is a violation of one of Nature's most admirable arrangements for the continuation, protection and proper development of the race. Her laws are inexorable in this respect, and we have no right to ignore them in the race for individual liberty.

Under the new social theory it is claimed that separation should be as free and untrammeled as marriage; that neither time nor circumstance should affect the one more than the other. This reasoning, if such it may be called, is fallacious. Love and sexual passion bring the sexes together in the practical marriage relation, and under the stimulus of passion the wife commences the great and responsible duty of maternity. Under the Woodhull theory they mutually separate, and she is left to carry forward alone the most sacred labor of life—that of bearing, rearing, protecting and developing to honorable maturity an offspring but half her own. Now nature's law of human propagation, and the interest of society demand that the forth-coming man or woman *shall have* the care, aid, protection and inspiration of the two natural parents—no other parents can be substituted with any better success than the nursing bottle can be substituted for the mother's milk. Society is interested not only in a financial point of view, but mainly on the grounds of the proper development of all who are to affect it in the future. Society is responsible for its own well-being; and that well-being depends on the moral, intellectual and physical well-being of its individual members. If this were not so, society would not be afflicted with the evils which constantly beset it. Nature never inflicts a penalty where it is not justly deserved. Her clearly defined law demands that the parties begetting the offspring shall perform the further marriage relation of caring for and developing it. Placing it in the hands of the public is an unnatural process—a violation of the sacred law of human propagation.

Children need the inspiration of the mother's love, affection and tenderness, and the inspiration of the father's energy, boldness and stamina. No hired or borrowed inspiration can fill the bill which nature has stamped upon her works. We claim, therefore, that the marriage relation is not for a day, nor according to the whim and caprice of the parties, but should be continued so long as the process of child-bearing is continued, unless good cause shall appear to the contrary, other than the mutual likes and dislikes of the parties.

Referring again to nature it is seen that some animals and birds mate during the propagating season, and that mating continues till the young are fully developed to the condition of taking care of themselves, which generally lasts for but a single season. As dependent human infancy continues for about twenty years, it follows, nature being the guide, that the period of marriage so far as one offspring is concerned, should last that length of time. But, unless nature be thwarted by artificial means, during the dependency of this one offspring, others, similarly dependent, follow in quite regular succession, and demand the continuance of marriage till the last one is fully matured. This view supposes there are no counterbalancing facts and conditions demanding separation.

Phrenologists have discovered and located an organ which they call "Union for Life." The office of this propensity is to hold the parties together in the marriage union, resent any attack upon it, and preserve it even to a resort to violence for that purpose. For nothing will a man or woman go so far, and sacrifice so much, as to punish a violation of this natural and sacred relation. While either party may be led astray by the impulse of passion, the fact of unfaithfulness is kept concealed under the pains and terrors of outraged and enraged humanity. The outside party to the offense realizes that life itself is not safe except under the seal of secrecy as to the act committed. Why this instinctive and almost uncontrollable propensity to revenge such a wrong if nature has not made it a law of human propagation? As many crimes of a violent character, even amounting to murder, have grown out of this natural instinct of defending the sacredness of the marriage relation, as from any other one cause. Even with the greatest incompatibility of disposition, temper and circumstances, misconduct on both sides amounting to prostitution, either party will resent with violence any outside interference with the bond of "Union for Life."

There are numerous cases, no doubt, where the good of all concerned demands a separation, and the public care of the children begotten of unfortunate marriage, but these cases are exceptions only. The laws of divorce have, I doubt not, been too stringent in most countries. In this state divorce is granted only for adultery, which is but offering a premium for adulterous practices. But, that divorce should be absolutely free, is saying that mankind should be absolutely free in everything else; and that all laws regulating human intercourse may with safety, and even public benefit, be abolished. If the continuation of marriage during child-bearing and child-rearing be a natural, as well as reasonable duty, as clearly appears to me, then there should be law to enforce it, as there should be to enforce any other duty individuals owe to each other and to the public.

In this brief view of the Social Question I have not taken into account the demoralization which I feel confident would follow the practical workings of the Woodhull theory of social life. I have aimed solely to point out what nature says in the premises, for I think her a pretty safe guide in these and all other matters where she has a word to say. And I am aware that this branch of the argument is by no means exhausted.

O. H. P. KINNEY.

Waverly, N. Y.

Letter from Iowa.

DEAR BROTHER JONES:—Let me congratulate you on the fact that we feel that the position taken by you in opposition to the "*Free Lust*" party, is a grand and noble one, and one that should command the respect, not only of every *Spiritualist*, but of every man and woman that loves each other in the family connection, as well as every lover of the human race, and who do not desire to see mankind degraded below the lowest of the brute species.

I had no idea until lately that any man or woman could become so degraded in this day and age of the world, as to stand up before a public audience, and glory in their own shame, or would stoop so low in the scale of manhood or womanhood as to publish their lewdness through the public prints or journals; but it appears that I had but little idea of the nature of things.

I love my family, and I know my family love me, and this thought makes me happy. I have no love to spare or divide with other men's wives or daughters. It is true I have a love and sympathy for my fellow mortals everywhere, but this love is not so sacred and holy as the love of wife and children and home. I do not desire to divide the love that I owe to my wife with some one else; neither do I desire my wife to divide hers.

I would not lose the love and respect of my children for their father, if I could receive in exchange for the same all the social freedom of which Mrs. Woodhull can prate. I do not desire to see the American people under the hypocritical cant of social freedom, set aside all law and become a race of libertines and prostitutes. I have raised in my family three daughters, and I have made up my mind that should any villain tamper with their virtue under any garb, whether as a free lover, a Spiritualist or as an undisguised libertine of the Moses-Hull stamp, I would be justified in punishing him severely. Such a *Spiritualist* can never enter my doors if I know him to be of that stripe. I would drive him forth as quick as I would a murderer—yea, quicker, for I would rather see either of those daughters lie before me a corpse, and innocent of such a crime, than to walk the streets in silk and scarlet, carrying on their face the marks of sin and pollution. The laws of nature and physiology are not to be despised in this matter, and the civil law in regard to marriage and its relations, is founded on the experience of ages, and is in accordance with the best interests of the race. Some day Moses Hull will suffer for the violation of the organic law, and then he will feel that his heaven is turned into hell. Then he will curse the social freedom doctrine, and cry out with old Solomon, that *wise* free-lover whose head must have been as large as Moses, "It is all vanity and vexation."

Go on, Bro. Jones, your head, if it is not as large as Moses, in my way of thinking it is nearer level and far better balanced. For every libertine or prostitute that stops your paper, you shall have two others in their place that can appreciate home and home relations, that are indeed Spiritualists, and being such, are lovers of virtue in the race, and desire to see the race pure as well as free. God bless you and also those noble souls that support you in this time of need. May their children rise up and bless you as one of the benefactors of the human race.

M. P. ROSECRANS.

Clear Lake, Iowa.

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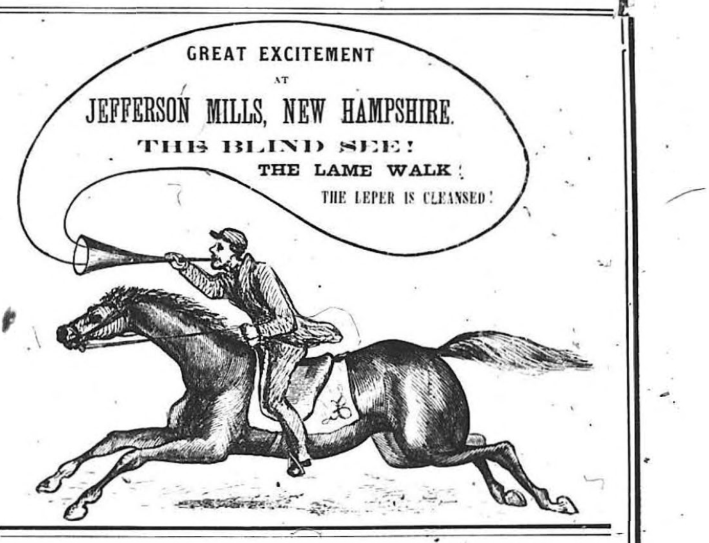
GREAT EXCITEMENT
AT
JEFFERSON MILLS, NEW HAMPSHIRE.
THE BLIND SEE!
THE LAME WALK!
THE LEPER IS CLEANSED!

JEFFERSON MILLS, N. H., *March* 21, 1873:—PROF. PAYTON SPENCE:

DEAR SIR—**YOUR POSITIVE AND NEGATIVE POWDERS** are creating a great excitement here. It can truly be said, in my own person, that the Blind see, the Lame walk, and the Leper is cleansed. I had the **Leprosy** for thirty years in my legs, arms, head, and nearly all over my body. After taking your Positive Powders about four days I shoved up my sleeve to see how my arm looked, and to my utter astonishment the scabs would cleave off easily and leave all smooth; and now my head and body are clean. The **Catarrh** in my head is arrested. They cured my lungs, that were tied up with **Phlegm** and **Cough.** The **Rheumatism** in my muscles commenced many years ago, and by degrees extended all over me, so that I could not raise my right arm to my head, or put on my vest. I can now hold it in any position. **My legs I could only with difficulty get off any way.** I now travel quite easily. By overdoing last fall, I brought on a **Pain** about the **Heart,** and it would beat a few beats and then stop and start again. I could not lie on it all. The powders have set it all right. Several years ago, from overstraining one eye and a blow on the other I became **Blind,** so that I could not know a person in the same room. Now I can read the large words in your Circular; yet I took only two Boxes of Negatives. On Thursday I called on Mr. Bowles, who had been sick about two years; and his wife was **sick from taking calomel. Her limbs were swelled to her body.** She could not do anything or go about the house. I could not prevail on him to use the Powders. On my way there I met Mr. Woodward, who is acquainted with the Powders, having used them and seen their good effect. I let him have a Box. He went to Mr. Bowles's that night, and after much persuasion got Mrs. Bowles to take one of the Powders. Last night my neighbor came in and said he had news for me—namely, that he was at Mr. Bowles's in the morning, and saw Mrs. Bowles out on the piazza at work. He was greatly surprised, on inquiry she said she took one of Spence's Positive Powders the night before: **it eased all her pain,** and **she slept like a pig.** He said he never saw two persons so elated in his life. Please send me Six Dozen more Boxes.

Yours truly,

A. H. KNIGHT.

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In the course of a large experience with the Positive and Negative Powders, I have found them **almost infallible** in all **acute diseases,** particularly **Fevers** of all kinds, such as the **Bilious Inflammatory, Typhoid, Congestion of the Lungs, Scarlet Fever,** etc. I have also found them infallible in **Bowel Complaints** and **Nervous Headache.** I have also proved the Ointment recommended to be made of the Positive Powders (according to Rule the tenth) to be magical in its effects on all kinds of **Sores** and **Erysipelas.**

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One box of your Positive Powders cured David Willington of a **pain** in his stomach **of 8 years' standing.** Mrs. E. Claflin was cured by the Negative Powders of Numbness, or **Palsy,** of 12 years' duration. The Powders cured Mrs. H. Claflin of **Neuralgia.** They also cured a lady of **Painful Menstruation** when given up as past cure. In cases of **Parturition** (Child-birth), I consider them of great value.

DR. JULIA WILLIAMS, Practical Midwife, *East Braintree, Vt.*

I myself have been afflicted with **Rheumatism** and **Heart Disease** for three years during which time I have not been able to labor. I have taken two boxes and a half of your Positive Powders. My Rheumatism is gone and the Heart Disease much relieved.

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Cured.

Jane Worley was cured of **Scrofula of 15 years standing** with 4 Boxes of your Positive Powders, in three weeks, having had five Doctors before. Her ankles were swollen, and in running sores; in fact, it was all over her body.—(MARTIN WORELY, *New Petersburg, Ohio.*)

Four Boxes of Positive Powders have cured a little girl of a very bad case of **Scrofula.**—(R. MCREA, *Fayetteville, N. C.*)

The daughter of Henry E. Lepper was afflicted with **Scrofulous Sore Eyes** for several years. Much of the time she could not bear the light, and had to be shut up in a dark room. Ere she had taken 2 Boxes of your Positive Powders, her eyes, to all appearance, were well, and have remained so.—(ROBERT THOMAS, *Osseo, Minn.*)

I had **running Scrofulous sores** on me for 2 years, and could get no cure. I tried all the medicines I could get, but no cure or help until I took your Positive Powders. I am now about well.—(JOHN W. KENDALL, *Bethel, Me.*)

I have cured Mrs. Anna Wright of **Inherited Scrofula** with 3 Boxes of the Positive Powders.—(EMMA PRINGLE, *Beaver Dam, Wis.*)

Mother had the **Catarrh** in her head so bad that, when lying down, she could hear it go drip, drip, or a ringing. Your Positive Powders cured her. They have cured my **Catarrh** in the head also.—(MISS E. M. SEAVER, *Burlington, N. J.*)

I have raised one man from the dead with two Boxes of your Positive Powders. It is J. W. Nuttle of this place, who had what the Doctors called the **Consumption.** They said he could not live long. He is now at work for us, a well man.—(G. W. HALL, *New Haven, Ind.*)

Triumphant Victory
OVER
Dyspepsia and Indigestion.

A short time since my mother tried your Positive Powders for **Dyspepsia** and **Indigestion.** If she ate a piece of apple as large as a hazel-nut, she would not sleep a particle all night, but be very weary and nervous. She is entirely well now.—(A. G. MOWBRAY, *Stockton, Minn.*)

Four years ago I used half a Box of your Positive Powders, which took all the **Dyspepsia** out of me, root and branch.—(JOHN O. REDBERRY, *Hartland, Wis.*)

Your Powders have cured me of **Dyspepsia** in two weeks. I used but one Box of the Positives. My Dyspepsia was chronic and of **30 years standing.** During the last ten years I could not use butter, pork, or pastry of any kind; but now they agree with me as well as they ever did.—(P. P. MELLEN, P. M., *Maple Springs, Wis.*)

I have been a sufferer from **Dyspepsia for near 30 years** of my life, and for many years had to restrict myself to the most rigid course of dieting, not having eaten a meal of hog meat, or anything that was seasoned with it, for many years. Three Boxes of the Positive Powders relieved me of all my symptoms of Dyspepsia. I now eat anything that is common without suffering any inconvenience whatever.—(REV. L. JULIAN, M.D., *Branchville, Ark.*)

WHAT WOMEN SAY.

A woman in this place has used the Positive Powders for **Falling of the Womb,** and is high in praise of them.—(MRS. J. GILMORE JONES, Falmouth, Mass.)

My daughter, Martha, has been cured of **Suppressed Menstruation** by the use of the Positive Powders.—(J. COOPER, St. Johns, Ark.)

Your Positive Powders have cured me of **Dropsy of the Womb** of one year's standing. The tendency to Dropsy was inherited.—(MRS. EMMA MIST, Brooklyn, N. Y.)

A woman who had four **Miscarriages** got a box of Positive Powders of me, and they took her through her next Pregnancy all right.—(O. HENRY, Sand Spring, Iowa.)

My wife is now all right in her monthly periods. As I said before, she had suffered a great deal from **Irregularity** and **Flooding.** She had doctered with seven different Doctors for three years; but there is nothing as good as your Powders.—(W. H. KEMP, Smith Creek, Mich.)

Your Positive and Negative Powders have cured a case of **Milk Leg of 16 years' standing,** also a case of Rheumatism, a case of Falling Sickness or Fits, and a case of Dysentery.—(POWELL HALLOCK, Yorkville, Ill.)

Miss Lena Austin was taken with **Stoppage of the Periodicals,** accompanied by great distress in the head, and coldness of the limbs. She was treated with your Positive Powders, and has entirely recovered.—(ROSA L. GIBBS, Pardeeville, Wis.)

No More Headache, Neuralgia, or Rheumatism.

I have been troubled with the Neuralgia for the last 15 years, and at times have been laid up with for six weeks at a time. I have used your Positive Powders for **Neuralgia** and **Sick Headache.**—(LIZZIE G. BARRETT, *White Hills, Conn.*)

I have been suffering **nearly 40 years with Chronic Headache,** and often resorted to Chloroform to get temporary relief; but the paroxysms would return as soon as the effect of the Chloroform wore off. But after using your Positive Powders, I can say with others that they came like an angel of mercy in the night time.—(MRS. M. A. EARLEY, *Huntsville, Ala.*)

I had a severe attack of **Neuralgia** last week, and I stopped it in 10 minutes with your Positive Powders.—(JACOB S. RITTER, *River Styx, Ohio.*)

When I commenced taking your Powders, I had **Spinal Complaint** of nearly 30 years standing; also **Diabetes, Sciatica, Rheumatism** and **Erysipelas.** I am now well of all. Oh, I do think them the most wonderful medicine ever given to men. While on a visit to my sister in Dover she told me that there had been almost a miracle wrought with her in a terrible case of **Neuralgia** with the Positive Powders. She induced me to try them myself. I did so, with wonderful success.—(M. HUNTLEY, *North Richmond, N. H.*)

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The **NEGATIVES** cure PARALYSIS, or Palsy, whether of the Muscles or of the senses, as in BLINDNESS, DEAFNESS, loss of taste, smell, feeling or motion; all Low Fevers, such as the TYPHOID and the TYPHUS. Both the **POSITIVE AND NEGATIVE** are needed in CHILLS and FEVER.

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CHICAGO, SATURDAY, APRIL 4, 1874.

The Dark Side of Life, or What is Evil?

NUMBER THREE.

The *Church Union* says that "Christian and Pagan alike are praying for rain in India to mitigate the evils of prospective famine. The natives are making their petitions in their own wildly fantastic fashion. At many temples the god Mahadiva has been submerged—the belief being that, when the deity has enjoyed the cool luxury of a thorough bath, he will recompense his votaries by sending the needed rain. Now, if the rain does come, the heathen will attribute it to the agency of their divinity. With such a faith in the efficacy of prayer their conversion would seem to be an easy matter; but the difficulty is to make them believe that an unseen God can answer a petition as well as one that is blocked out in wood or stone. In this matter of faith, it will be observed, they are not unlike many Christians."

There is no doubt whatever but the famine in Bengal is having a most disastrous effect. Hundreds are actually starving, dying by inches, suffering the excruciating torments of a hell,—*all in plain sight of Deity!* As he gazes on them with his benign countenance, sees the sad eyes, dismal features, emaciated forms, faces bedewed with tears, hears the piteous moans, and the agonizing cry of pain, we wonder if his pure, large, magnanimous heart, moves grandly forth in sympathy for them? All this severe suffering is under the immediate cognizance of Deity, and is it a palatable sight for him to gaze upon? Little children whose hearts know no guile, whose innocent natures are as pure as a sunbeam from God's own lucid countenance, and whose thoughts are as untainted with sin as those which nestle in the mind of an angel, are wasting away unto death in the arms of starving mothers—all in sight of that great, good, beneficent, charitable, highly sensitive Being, whom it is supposed, sits on a throne superintending the machinery of creation.

The scene, to him, must be horribly grand, terribly sublime, devilishly beautiful, painfully enchanting, and perniciously ennobling! These adjectives express the scene that lies before Deity in Bengal! Under these circumstances, what opinion shall we express of God? Shall we hold communion with him, say we love, respect and idolize him, while the other side of life, the starving side, the side of torture, pain and heart-rending scenes, is so dark, so hideous with all that makes life miserable?

Amidst all this suffering, this chaos of life in Bengal, we engage in prayer!

TO JEHOVAH-GOD.

Almighty God, thou who madest all things, sustaineth all things, and controlleth all things, we ask thee to look in mercy on starving Bengal! What sorrow there! The lamentations are borne off on the genial breeze towards thee, only to receive a mocking response! Tears are shed, fall on the parched ground, and are borne heavenward on the sunbeams towards thy throne, but they awaken no response in thee! The cry of hunger sounds from hollow cheeks and die off in strains of mournful music, but none of the notes seem to touch a chord in thy nature! The little dying babe lifts its tiny hands towards thee, and even then no emotions of sorrow are created within thee! On all sides walk the emaciated—the noise of their footsteps sounding like a funeral train, still your heart is moved not! We are on our knees, oh, God, soliciting recognition for those on the dark side of life! Will you listen, Great and Mighty One, to these earnest tender appeals?

No response!

A PRAYER TO BRAHMA.

Great and mighty Brahma, the Hindoo God, are you not aware that in Bengal, your children are actually dying of starvation? Oh! then, listen to our petition! We beseech thee, to become interested in their behalf, to let thy sympathy overshadow them with prosperity and happiness, and animate them with a realization that you are ever near them. Oh! Brahma, they are thy dear children, brought forth by thy laws, sustained by thy laws, and starved by thy inexorable laws! Excite within thy bosom tender emotions and furnish food to those whom thou hast created! If thou, the Infinite One, did not create them, who did? If they can not in adversity look toward their Creator, on whom shall they lean? A few years ago, Mighty Brahma, not one of all these starving souls were breathing the air of Bengal. In the arms of unconscious life, they were peacefully, sweetly sleeping! You put forth your power, breathed into them the breath of life, sustained them awhile, and now you withhold the genial shower, render the sun's rays more piercing and parching, and all that tide of human life are actually starving? Oh! Mighty Brahma, why manifest thy displeasure towards thy helpless children?

We stop in our prayer, and listen. Little children are still dying! On all sides cries of hunger greet our ear! Ghastly spectacles pass before our vision, and the tortures of the afflicted ones still continue.

WE PRAY TO JESUS.

Jesus, you who manifested so much kindness on earth, such a noble philanthropic spirit, surely will lend a listening ear to the starving ones of Bengal. While on earth the emotions of your soul went forth like floods of silvery light to bless mankind, and you frequently boasted of great power. One touched the hem of thy garment and was healed; another was restored to life; another through thy magic touch regained his sight; another had his palsied limb animated with health and strength. You turned water into pure invigorating wine. With five loaves and three fishes, you fed the multitude. Without money and earthly riches, still you were never hungry. You boasted of your extraordinary powers, that you could bring a legion of angels to aid you; that you and God were one, and that you came to save the world! Now is an opportunity to manifest thy power! Bengal, poor desolate, starving Bengal, needs thy assistance. A dark veil now overshadows it, and even the sun's rays add terror to the scene! The clouds withhold their refreshing draughts; the dew-drop, even, is withheld from the parched plants, and hundreds are perishing daily. It is said that you have great influence with God; that you can induce him to forgive the most wretched, for of the thief on the cross you said, "This day, then shalt thou be with me in Paradise." If you can induce him to receive into the Courts of Heaven a first-class sneak-thief, a debauchee, one thoroughly saturated with crime, can't you induce him to charge those murky clouds with refreshing water, and spread them over Bengal, and then let the limpid drops fall on the parched earth? Oh! Jesus, turn the water of Bengal into soup. If you could turn water into wine for a little social enjoyment, will you not, we pray thee, turn some of the springs of Bengal into beef soup; some into turtle soup, some into vegetable soup, and some into milk for the starving babies! May the soup you make be superior to common boarding-house soup, for that is only intended to "fill up" without affording nourishment?

We cease praying and look forth. Not a spring has turned into beef soup; none into turtle soup; none into vegetable soup; none into milk. Death still stalks abroad, starving both young and old.

WE PRAY TO THE FIRST BIBLE GOD.

True, you were foiled by the serpent, egregiously deceived by Adam and Eve, and did some loud cursing in the garden, and being so very uncertain and so exceedingly eccentric and capricious, one day becoming a tailor, another day dining on calf, another time showing your backparts to Moses, and then for a little diversion wrestling with Jacob and sending forth lying spirits in the mouths of all the prophets,—you may be induced to aid poor starving Bengal. Besides, you are kindy human yourself, having one son, and of course have your paternal nature more fully developed than those other fatherless Gods. You see us in devotion! You observe us, oh, Bible God, in the attitude of prayer. We would respectfully refer you to history. Did you not give Samson strength to slay a thousand Philistines with the jaw-bone of an ass? Did you not, too, cause water to gush from the same jaw-bone to quench his thirst? Did you not send manna, quails, and frequently nutritious dew? Did you not at one time turn all the waters into blood? Did you not send lots of frogs to annoy the Egyptians, all of which, were they hopping around in Bengal to-day, would be turned into nourishing soup? Did you not turn all the desert into lice? Did you not send swarms of flies? Did you not also cause a grievous murrain? Did you not, too, send forth innumerable locusts? These were among the ten plagues of Egypt. Knowing that thou didst all these things, that thou hast associated with the inhabitants of earth considerably, and know how it is, we pray thee to manifest thy good will by saving starving Bengal.

We cease praying and listen again, and still our prayers are unanswered. The suffering still continues, and cries of anguish still sound forth solemnly on the breeze.

To whom shall we pray? We must persevere. These cries of hunger torture us! The wails of the starving ones create within us a deep sympathy? Those ghastly images frighten us! Those yawning graves, how dismal they appear! Ah! shall we address, (not pray) the Serpent, the original antagonist of God? Our prayers, their prayers, your prayers, his prayers, that churches' prayers and those nations' prayers, have amounted to nothing? Not a God has responded—not one! Why not? Echo answers, why not? simply a mocking response!!

TO BE CONTINUED.

DEATH is the forshadowing of life. We die that we may die no more.—*Hooker.*

The Vile Thing came and went as Predicted—The Storm Clouds Thicken—Thunderbolts fall Thick, Fast And with Telling Effect.

The RELIGIO-PHILOSOPHICAL JOURNAL has a world-wide reputation as a bold exponent of the PHILOSOPHY OF LIFE—Spiritualism. It fearlessly denounces that *most accursed* of all infamies called "sexual freedom." It is the only *Spiritual paper* that sets at defiance all of the *powers of darkness* that sail under the *black flag* of *sexual freedom*, piratically emblazoned with the symbols of true *Spiritualism.*

Chameleon-like, this foul blotch changes its hue to deceive the casual observer, but always presents its ugly features to the cautious eye, the very moment that its devotees are goaded on to an announcement of their objects and aims. Then it is that they, Moses Hull-like, disclose their disgusting practices of sensualism, and exhibit their pernicious traits of character.

We knew, and so advised our readers before the recent Convention was held at Chicago, that all true Spiritualists would avoid it as they would the fabled "*Upas tree,*" whose deadly exhalations destroy all life that comes within the sphere of its influence.

Mrs. J. S. Severance, Capt.; Moses Woodhull, of 23¾ inches *medulla oblongata*, first Lieut.; and the *gentle* E. V., of monstrous dimensions and figure, and with *immense jugs* of water on each shoulder, as orderly sergeant, "cut fastastic tricks before high Heaven."

There were a few subordinates or figure-heads, but of such small dimensions, when compared to the above-named officials, as to be entirely overlooked in the presence of such distinguished leaders and practitioners.

The assemblage was neither large nor remarkable for anything but the advocacy of "sexual freedom."

If there were any *true Spiritualists* there, they certainly did not make themselves conspicuous.

The talking and the voting was done by less than a baker's dozen, viz., "the gentle" Wilson, the figure-head Howard, (who voted for Woodhull the day after she was elected, and perhaps again at the last meeting); and Pete West—Mrs. Severance, and all others, with a few insignificant exceptions, were from foreign states.

The RELIGIO-PHILOSOPHICAL JOURNAL advised the people of the object and aim of the gathering; that it was simply to promote Moses-Woodhullism, every word of which advice proved true.

Wilson and Howard denied it in a postal card circular. Their denial was a *bare-faced falsehood*, intended to hoodwink Spiritualists, and induce them to attend the meeting and help defray expenses at least, if they could not convert them to "sexual freedom."

Time has proved that the JOURNAL, as it always does, foresaw the trick and deception intended to be practiced, and gave timely warning. The people knew well which to believe, and knowing, acted accordingly, and left the "sexual freedomites" to the full monopoly of their own *infamy.*

The JOURNAL further told the people, that there was not a town outside of Chicago, in Northern Illinois where the Spiritualists as a mass would give the *clan* the least encouragement for holding a meeting. That statement is doubly confirmed. No one gave the least countenance to a *future gathering*, so they adjourned to meet again in Chicago in three months. Any kind of a gathering can meet in a large city like Chicago, and the viler the utterances the more of a *certain class* will give them audience. But not a *true Spiritualist* speaker nor listener will again be caught at the Moses-Woodhullite meeting, if indeed the latter can ever again secure a hall.

The first society of Spiritualists whose officers gave up their hall to them, are deeply incensed at their folly and indiscretion, and will not be likely to be entrapped again.

But poor Wilson's condition was certainly enough to excite the sympathy of his admirers! Just imagine his *elephantine frame and grizzly locks* bowed down with a *monstrous* load of Severance in his bosom, Moses-Woodhulls on the hips, and a mammoth jug of water upon each shoulder, praying and beseeching, with tremulous lips, "Moses the martyr" to be sure and be on hand at the next quarterly meeting; with an assurance, confirmed by double clasped hands and an affectionate embrace, that he, "the martyr, should have all the time he wanted if he would only be there."

How pathetic the appeal! How bowed down with his enormous load, to say nothing of grief, which it would seem superfluous to add. Whose heart does not bleed for the "Gentle Wilson?" Let the eye contemplate the scene, and let the imagination fill the picture! Poor, poor "Gentle Wilson," how very cheap *you went*, for one so well advertised.

Another view of the subject. It is said misfortunes never come single handed.

The West looms up with frightful darkness! It begins to thunder all around the firmament. Bolts are flying *thick and fast!* The Chicago *Daily Times* reached the town of Odell where Wilson had an appointment to speak for a week, more or less, commencing on Monday.

The Spiritualists were seen reading the *Times* report, (it has a good reputation now-a-days as a Spiritual paper, only second to the RELIGIO-PHILOSOPHICAL JOURNAL). "We have caught a *tarter* sure," said they. "We might have known better than to have engaged him," said another, "when we saw that Jones had cut loose from him." "Jones' head is level," said another. "Curse the day," said another, "we always knew from his make-up that he only wanted on opportunity to demonstrate that he was affiliating with the Moses-Woodhullites." "Did not the JOURNAL give us due warning at the time and since the Elgin meeting," interposed another. "Let us dismiss him at once," said they all unitedly "and send to Jones for two true straight-out-and-out Spiritualist lecturers to conduct our meeting."

Straightway they let fly a thunderbolt that struck the "Gentle" but heavily laden Wilson, in a most tender point. He groaned aloud, but it was too late for him. The lightning dispatch sent to Jones, was speedily answered, "Dr. T. B. Taylor and Judge Holbrook will be on hand to speak at your meeting." Other thunderbolts like potent in power are doing their work equally effectually from other quarters where the Gentle's *janus-face* had not been before discovered. Alas! how the mighty and the *gentle* has fallen! and who will drop the tear of sorrow? The warning was ample; and certainly "the way of the transgressor is hard."

CONSENTED AT LAST!

Dr. Taylor in the Field.

After long months and years of doubt and hesitation, as to what duty is, Dr. Taylor, of this city, has consented to yield to the urgent promptings of friends in the form and in the Spirit-world, and has resolved to give the balance of his life on this earth, be it long or short, to the preaching of this "everlasting gospel."

It will be remembered that Dr. Taylor was for many years, a prominent Methodist clergyman and college professor—a thoroughly educated and scientific gentleman, and for this reason he will meet a demand among educated and scientific men and women, that many of our speakers have failed to meet. It is a perfect God-send that Professor Taylor consents to take the field as a lecturer at this time, especially so, since a number of the speakers now in the field have been carried away by the free-lust abomination.

It is an encouraging sign when three such men as the Rev. Samuel Watson, author of "The Clock Struck One," etc., Rev. William R Alger, author of many volumes, and Prof. T. B. Taylor, author of "Old Theology Turned Upside Down," etc., the former and latter leading Methodists, and Mr. Alger—the head and front of Unitarianism in Boston, of the Parker school, all come out on the platform of our beautiful philosophy.

Dr. Taylor's mediumship is not of the startling class, but always reliable and of the kind that is a real benefit to mankind. He will hold himself ready to speak for our cause once, or for a year, as may be agreed upon. There is no speaker now in the field that will give more character to Spiritualism among educated men than Dr. Taylor. Let the friends send in their calls at once, and terms can be made that will be satisfactory. The following subjects will be found among Professor Taylor's list of lectures:

LITERARY AND SCIENTIFIC.

1. A lecture on Charles Dickens and the Mystery of Edwin Drood. This is a charming and unique lecture on the great story-writer, and his "last work on earth and his first in heaven."
2. The Philosophy of Human Thought. This is a fine literary and metaphysical discourse, adapted to students or a thoughtful audience.
3. The Coming Fate of the Physical World. A startling discourse, full of scientific facts, and well adapted to a miscellaneous audience.
4. Odd Fellowship. Adapted to a promiscuous audience.
5. False Faces *vs.* Bald Faces. Humorous, and yet fearfully telling in its facts. This lecture never fails to offend and please.

THEOLOGICAL.

6. A Rational Religion the Demand of the Age.
7. An Inquiry into the Origin, History, and Moral Influences of Religious Festivals.
8. A Plea for Justice as Opposed to Mercy.
9. What is to be the Further Religion of America and of the World?
10. Heaven; What is it, and where is it Located?
11. Hell; What is it, and where is it Located?
12. The Inspiration of the Bible: is it of God?
13. Religion and Science: is there a Conflict between Them?
14. The Three Systems, Materialism, Spiritualism, and Christianism: What They Teach, and the Probable Influence of Their Teachings on Society.
15. The Ressurrection of the Dead: Is it Literal and Physical, or Figurative and Spiritual?
16. The Second Coming of Christ: is it a Fact or Fancy?
17. The Future Judgment: Its Nature and Details.
18. The Magnetic Forces of the Universe.

Dr. Taylor's permanent address will be 345, West Tyler street, Chicago, or to the care of the Religio-Philosophical Publishing House, corner Adams street and 5th Avenue. The Dr. will act as agent for this paper and the LITTLE BOQUET.

The Little Bouquet.

The April number of the above named beautifully embellished monthly magazine for youth and children, is now being mailed. The next or May number will commence the second year. We can't promise that it will be much superior to the last year, and yet we shall do our best to make it so. It is now a gem of beauty.

Every parent who reads this JOURNAL should at once subscribe for it. It is not only a *treasure* worth having for the children, but the parents will find it worth to themselves ten times what it costs.

Terms $1 50 a year or 75 cents for six months. Direct, LITTLE BOUQUET, Chicago, Illinois.

Credits Appear in about Three Weeks—Unparalleled Demand for the Journal—The Reasons are Apparent.

It takes now about three weeks to enter credits of renewals and new subscribers on the printed mail list, and yet we work all the clerks that we can conveniently, upon our books and mail lists.

It is simply a matter of time. By observing system, we mostly avoid mistakes; sometimes they will occur, but we, with pleasure, correct them as soon as we learn they exist.

The demand for the JOURNAL increases daily, beyond all calculation. The cry is everywhere, "If there is anything in Spiritualism but 'sexual freedom' and licentiousness, give it to us, and we will gladly embrace it. We hear the RELIGIO-PHILOSOPHICAL JOURNAL repudiates free-loveism, hence we send for it."

Another says: "Give us the JOURNAL three months on trial. We hear that you manfully repel Woodhullism."

And another, "If departed spirits do communicate, give us evidence of it. Here is your price for a *three months' trial* of the JOURNAL, which we understand ignores licentiousness as taught and practiced by Moses Hull."

A fourth one says, "I have just read a copy of the RELIGIO-PHILOSOPHICAL JOURNAL, and find you expose the infamy of the convention just closed in Chicago. I see by the Chicago *Daily Times*, that it was off from the same piece with the Woodhull meeting of last fall, and that the big-headed Moses Hull and E. V. Wilson worked hand in glove together, in running the meeting. From the bold stand you have taken, I wish to subscribe for your paper."

A fifth says, "I hope you will for the good of liberal principles, never cease to expose the infamy of the doctrine of 'sexual freedom,' It is a blighting curse not only to Spiritualism, but to all phases of liberalism and free religion."

The sixth says, "Thousands will subscribe for your paper who have always heretofore shunned Spiritual papers, because of the great prejudice against Spiritualism. The reasons of such predjudice must be obvious to you, when you think of the disgrace that the organization of a free-love party of Spiritualists brought upon a heaven-born cause. Persevere, and all good men and women in and out of churches, will bless you for it."

Quarterly Meeting.

THE Central New York Association of Spiritualists, will hold their Second Quarterly Meeting for the year 1874, at Oneida, in Devereaux Opera House, upon the 25th and 26th of April, commencing upon Saturday the 25th, at 2 o'clock, P. M. Mrs. Sarah A. Byrnes, of Wolfaston Heights, Mass.; Warren Woolson of North Bay, N. Y., and J. W. Seaver of Byron, N. Y., are engaged as speakers for that occasion.

A general attendance is desired, and it is hoped and expected that all instruction offered upon that occasion, will not only tend to moral elevation, but to the subjugation of the animal natures of mankind.

Visitors who cannot be accommodated in private families, will find good accommodation at the Madison St. House, at the usual reduced rates.

WM. H. HICKS, Pres't,
Delta, N. Y.

CARRIE SMITH, Sec'y.
West Windfield, N. Y.

DuPage County Nursery.

We respectfully call the attention of our readers throughout the Northwest, to the advertisement headed as above, to be found in this paper.

Brother Lewis Elsworth is one of the first settlers of Naperville, DuPage County, Illinois, and by industry, economy, and *strict integrity*, has built up one of the very finest nurseries in the United States.

Our readers will find all orders sent to Mr. Elsworth, will be filled, packed and shipped with the same care and attention that they would be if the purchaser stood by and superintended the matter in person. Send for a catalogue and price list.

THEODORE F. PRICE, now doing missionary work in Illinois, is working up toward Chicago, and will be at liberty to fill engagements to lecture at any and all places along the Illinois Central R. R., and contiguous points, where his services may be desired. He is spoken of as a gifted inspirational speaker and poet.

BASTIAN AND TAYLOR will go to Louisiana, Mo., next week, to hold seances there, and at other places. They will, no doubt, receive a cordial greeting from the Spiritualists there. They will only remain away a few weeks, and will then return to Chicago.

Letters have been received from the following named persons, but no post office given: E. Gish, B. Turtan, W. Rackfell, Samuel Arms, John Selby, O. Hamilton, L. Thinyan, S. Wixson, C. Bushnell, and A. M. Green.

THE Spiritualists of Oswego, N. Y., we understand, are making extensive preparations for celebrating the Twenty-sixth Aniversary of Modern Spiritualism on Sunday the 29th and Tuesday the 31st of March. Mrs. Kimball of Sackett's Harbor, N. Y., has been engaged to give tests.

B. F. UNDERWOOD has the following appointments for March in Wisconsin: Watertown, the 24th and 25th; Madison, the 29th; Beaver Dam, the 31st, and April 1st and 2d; at Berlin, Wis., April 3d, 4th and 5th.

S. A. THOMAS, M. D., will lecture in Michigan the coming year, on Anatomy, Physiology, Hygiene, Medicine and its relation to the human system, etc.

LYMAN C. HOWE, a veteran in the cause of Spiritualism, has been lecturing at Friendship, N. Y.

GROW'S OPERA HALL.

Questions and Answers at the Spiritual Meetings--Dr. Samuel Maxwell, Speaker and Medium.

[Reported for the JOURNAL, by Miss Isa C. Gilbert.]

Q.—Was Jesus the first man that practiced healing by the laying-on of hands?

A.—No! It had been practiced for twenty thousand years before the time of Jesus. Among the very ancient people of the earth, it was known and practiced extensively.

Q.—Certain ladies for the purpose of carrying out a reform, have resorted to prayer, and claim that great changes are being wrought in direct answer to their petitions. You teach that there is no personal God, who hears and answers prayer, will you, therefore, please explain how this is?

A.—There lies under that proposition, a very beautiful truth, which is this, that when a single individual or combined number of persons, truly, honestly and earnestly pray, or in other words desire, have aspiration for a thing (a high aspiration, that flows out of the spiritual brain), for any special object upon any other individual upon whom they concentrate this power, their efforts are most assuredly felt. That is a law of spiritual life. When you come into the Spirit-world you will find it one of the most beautiful laws, one of the most applicable to your daily existence, this idea of prayer or aspiration toward some one or more of your fellow men, for the purpose of affecting changes in their conditions. These forces that flow off from your soul, by this law of interior life, seek out their object, and thus act upon those persons for whom you pray, toward whom you have this aspiration, making more or less impression upon them; therefore, there is a natural response in the spiritual world to prayer. It is founded upon the natural laws of Psychology; is as much a part of God's method in the universe, as any other regulated activity. There is nothing special or miraculous whatever in it, and yet it is one of the divinest truths. It is one of those truths that holds all mankind in its strong embrace; that as we live on and on through the eternities, will draw us nearer and nearer in its folds.

This law of prayer for special objects, having a foundation in natural law, should be used for all legitimate, truthful, charitable, beautiful purposes. But, my friend, it can be used for wicked and diabolical purposes, though it is employed in this way by only a very small portion of persons. You should bend in this way all the sympathetic energies of your souls, to making the world better, to lifting human souls out of their wrong, to draw them from the paths that must bring them ultimately into sorrow and suffering. This is the beautiful, God-like use of prayer.

Q.—If those ladies should retire to their closets, and pray in secret, could it have any effect upon the rumseller?

A.—It would not have that immediate effect that it does by their presence, because all psychological activities, take place most forcibly when persons are near together. If they should, each and all, pray simultaneously for his conversion, it would affect him, yet not sufficiently, perhaps, to produce any marked change in his life; yet it would reach and affect his spiritual state. Their coming together, however, and coming closely into his presence, bringing him into connection with them through these prayers, is the most effective method as every psychological operator knows.

Q. Do you think before many years we shall be able to converse with friends in the Spirit-land, as easily as we do now with persons of another language through an interpreter?

A.—I have no doubt of that, my friend, and I have no doubt of this, that before very many years you will have no need to converse through the medium; the medium will be used as a fountain upon which the Spirit land can draw, so that they can produce external manifestations. They will thus voice their thought directly to you. You may then stand face to face with your father and mother, brother and sister, talk with them as freely as ever you did. This will be realized in the course of twenty-five years. As time goes on, and as humanity ripens upon the planet, then these manifestations will become stronger and stronger continually.

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Gratitude for a Rapid Cure.

MRS. A. H. ROBINSON, CHICAGO:—You will have to excuse me for not writing before. We had considerable trouble to get the medicine compounded, and only got it fixed a few days ago, or I should have written before. My friend has taken the medicine just ten days now, and she is ever so much better. She has eaten more hearty food in the last ten days, than she has in a year before, and it does not distress her as it used to. She commenced to improve with the first dose of medicine she took. Oh! how we thank you and your angel guides for what you have done for her. Enclosed please find another Lock of Hair. Send me some more of those Magnetized papers, and if you see any need of an alteration in the present prescription, please make it. Enclosed you will find $3, the usual fee.

I remain yours for the Truth,

H. T. SHUFELT.

Castalia, Iowa.

MY HEALTH WAS NEVER BETTER.

Greenwich, Mass.

MRS. A. H. ROBINSON:—I enclose three dollars with lock of hair, and wish you to examine and prescribe for my friend, Mr. Powers. He is about 70 years old. I wish to express my gratitude to you for the good your medicine has done me.

D. TRASK.

P. S. You prescribed for me once before in March, 1871.

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THOSE who like to be a ragged-toe and dirty stocking will not care to buy SILVER TIPPED Shoes. But those who would rather have a neat Silver Tip should insist that their shoe dealer should always keep them. v16n4t3

Roving Spirits--alias "Diakka."

A recent lengthy article in the New York *Sun*, entitled "Spiritualism Advancing," contained among other things a paragraph quoted from a Spiritualistic writer of authority, Andrew Jackson Davis, that explains in a great measure the peculiar, we might say objectionable, features of the so-called doctrine of Spiritualism. The paragraph is as follows:

"Such spirits are Diakka. They inhabit a country or region in space called Diakka. They revisit this world and take an insane delight in playing the part of other spirits, in performing juggling tricks, and in personating opposite characters. To them prayers and profane utterances are of equal value. They are instinct with schemes of specious reasoning, full of pride, pleasure, wit, and subtle convivialities. They are boundless disbelievers, who think all private life will end in the all-assuming self-love of God. Self with a Diakka, in this world and in the next, is the whole of private living, and exalted annihilation the end of all private life. Still, a Diakka is an unbalanced, not an evil person. He torments mediums, making them exaggerate in speech and falsify by their actions. This accounts for that large proportion of false, discordant, and repulsive experiences that are frequently met by merely curious investigators of Spiritualism."

Pianos Cheap.

At Reed's Temple of Music, corner Dearborn and Van Buren streets, good 7 octave rosewood pianos, but little used, can be bought from $200 to $300.

SPENCE'S Positive and Negative Powders are on every body's tongue. Every body takes them, and every body praises them. For further information about them see advertisement in this paper.

New Publications.

THE TEACHINGS OF THE AGES: In Two Parts, by A. C. Traveler. San Francisco: A. L. Bancroft & Co., Publishers. For sale by the Western News Company, Chicago.

There are many liberal thoughts in this book, that will make it a favorite with Spiritualists and Free Religionists. The author has a clear and comprehensive view of the present status of the church, and expresses the same in terse and forcible language, convincing the reader of his earnestness and sincerity. The author wisely claims that "One of the most prominent reasons for the inconsistent action of the Church is, that her gaze is intently fixed on the past, and she is psychologized by the dwindling point in the distant. And thus she is unable to observe the growth of spiritual truth in the world; and to note, in the increasing light of the present, the brightening dawn of Humanity's day, of the Second Advent of the Mediative Son of God to the Reasoning Age of the Church and World. But were she able to look forth from higher and broader planes of principles, in the direction of cause and effect, she would not fail to behold the shadows of coming events that are projected upon the opening pathway of the future." He also wisely asserts "that the Christian Church of the Reasoning Age of the World," has yet to learn this essential thing, that God's truth is not sectarian, but universal. Many of the conclusions of the author, will exert a powerful influence in the world, shaking the Christian Church from its centre to its circumference, and causing its members to think more carefully on what is claimed to be the revealed word of God.

"LINCOLN AND SEWARD," Secretary Welles's new book, has just been published by Sheldon & Co. It is a 12mo volume, on tinted paper, and makes a very attractive book in appearance, but the contents of the book are far more important than its appearance. This little volume will probably give the public a far more true and just idea of Mr. Lincoln's character than all the biographies of him heretofore published; for it tells the story of his actions and feelings during the critical hours in our country's history, and all is told by an eye witness, and one who was himself a participator in those stirring events. This book was prompted by no unkind feeling toward Mr. Seward on the part of Secretary Welles; but simply aims to give a true history of the acts and views of Mr. Lincoln and Mr. Seward, and the measures of administration during Mr. Lincoln's presidency. It is an earnest effort to give the public a proper view of Mr. Lincoln's administration, and some idea of the fearful ordeal through which it was called upon to pass. Mr. Welles believes that Mr. Lincoln was himself the great central figure and controlling mind in his own administration, and that neither Mr. Seward, Mr. Chase, nor any other of his able counsellors, was the "power behind the throne." For sale at the office of this paper. See advertisement.

THE STORY OF A SUMMER, or Journal leaves from Chappaqua by Cecilia Cleveland: Carlton & Co., N. Y. Received through W. B. Keen & Co., Chicago. This little volume will be hailed with deep interest by thousands. There is no hamlet however obscure but contains many friends who will want to learn more of the social and home life of Horace Greeley. The present volume is the record of a pleasant summer residence at Chappaqua, embracing many facts and incidents heretofore unpublished, many of them of importance to all who wish to be correctly informed concerning the great Journalist and Philanthropist.

WOMAN, LOVE AND MARRIAGE, by Frederick Saunders. The author is already well and favorably known as a graceful, brilliant and instructive writer, and this last work will add much to his reputation and prove a good hit for the publishers, as nearly everybody is interested in woman, love and marriage, and will want to learn what this original and elegant writer has to contribute that is new. Publishers, Carleton & Co., N. Y. For sale in Chicago by W. B. Keen, Cooke & Co.

LANGLEY MANOR, by Mrs. C. J. Newby, Loring, Publisher, Boston. The publisher having imported copies of this book some two years ago, for his circulating library, and finding that hardly a novel in his whole list was in such constant demand, has wisely concluded that a book which pleases his customers so well deserves a wider circulation, hence the present reprint of this study of different, and all of them characteristic types of English men and women.

LILLIAN DALZELL, by the author of "Unclaimed," the authoress is English and this her second novel is a bright, lively, natura story of every day English life that will delight novel readers—and forms one of Loring's select novels. Both the above come to us through W. B. Keen, Cooke & Co.

APRIL magazines received: *The Galaxy, Harper's, Masonic Jewel, Atlantic, Scribner's, St. Nicholas, Littell's Living Age*, for the week ending March 21st, *Popular Science Monthly, Eclectic.*

Philadelphia Department

BY......................HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

DEEDS OF BENEVOLENCE.

Spiritualism a Practical Work.

In presenting our readers with the following report, we wish to say that there has never been a time when the practical character of Spiritualism has been more decidedly manifested than it has this Winter. The fervent effectual prayer of a basket of bread and meat and warm clothing, has reached many hearts, and when the people found that we had no creed, that our aim was to relieve humanity without asking whether it was black or white, church member or infidel, they were astonished, and said surely we have never seen anything of this kind before. They don't ask us to what church we go, or whether we go to any. We will let the report speak for itself, only saying to our brother and sister Spiritualists, all over the country, that we hope they will try this plan.

REPORT OF THE RELIEF COMMITTEE OF THE FIRST ASSOCIATION OF SPIRITUALISTS OF PHILADELPHIA, MARCH, 1874.

Realizing that a financial crisis with its trials, was upon the community, the First Association of Spiritualists of Philadelphia, appointed a large committee in November last, which was organized about the 16th of that month.

We applied to the Committee on city property for the use of the second story room of Spring Garden Hall, north-east corner of 13th and Spring Garden streets, which was kindly granted to us free of charge. We commenced operations there on the 12th of December, and have received by donation and purchase, the following articles: 2,778 loaves of bread, of which 777 were donated; 4,931 pounds of mush, of which 526 pounds were donated; 300 pounds of beef, 200 pounds of scrapple, 5 barrels of beans, 7 bushels of potatoes, 1 bushel of turnips, 15 pounds of sugar, 5 pounds of tea, 10 jars of preserved fruit, 1,000 garments, 137 pairs of shoes, 4 blankets, and 2 comfortables.

For the collection of funds, we have held a number of public circles and meetings; three public entertainments were given, and private donations were solicited. From all these sources we have realized the sum of $610 31, as follows: Donation, $230 93; from circles held, $63.80; exhibition of tableau, $72 2[illegible]; entertainments, Jan. 29th and Feb. 21st, $2[illegible].13; from box at hall, $10.17; total, $610.31.

We have paid out $594 96, leaving a balance on hand, $15 35.

The Committee made arrangements to distribute food and clothing from the Hall daily, except on Sundays, from 2 to 4 o'clock. There has been an average attendance of eight members of the Committee daily, since its opening. We have had under our care three hundred heads of families or single persons, and over one thousand persons have received relief, some regularly and others temporarily. Most of these have been visited by members of the Committee.

Among those relieved have been many interesting cases—several very aged, and a number of sick persons—those were specially cared for and visited. Most of those, however, who were assisted by us, were persons who had been deprived of the means of daily subsistence by being unable to obtain employment. The Committee feel satisfied that the labors assigned to them have not only been beneficial to those to whom we have rendered material aid, but that we, too, have been blessed in our labors.

We were more deeply impressed than ever with the important fact that the most efficient aid is to enable persons to help themselves, and we have sought to do this as far as in our power lies. The aged and sick are still under our care, and we propose to continue our labors with these and such others as may come under our notice.

The association having granted the use of Lincoln Hall, we shall hold public meetings or circles every two weeks for the purpose of raising funds.

Feeling grateful for our opportunity of thus bestowing aid and sympathy, little though it be, to those in need, and realizing more fully than ever the practical work that underlies the Religion of Spiritualism, touching as it does, the deep and hidden springs of life lying at the foundation of all human existence, perceiving every need and holding within its divine grasp the supply for many demands, while erecting the ladder between heaven and earth, leading us up its golden stairway to clasp hands with the angels, and teaching us that we "are one with them and they with us, our Father in the midst," and that in blessing even the least of His children, we are enlarging and ennobling our own souls, while sealing our faith by our works of love to God and love to man.

Signed by direction of the Committee:

HENRY B. HOWARD, Chairman.

HENRY T. CHILD, M. D.,
LYDIA A. SCHOFIELD, } Secretaries.

◆

The Twenty-sixth Anniversary.

How swiftly the fleeting tide of time rolls on! Another year has gone into the unfathomable past, and soon we shall be called upon to commemorate our twenty-sixth birth-day as Spiritualists, when, bursting through the thin veil that hid the life beyond, spirits, with their wonderful telegraphic notes, came to earth and poured forth in living words their intelligent communications, so that mortals need no longer grope in the darkness and uncertainty of blind faith in regard to the hereafter of the human soul. On and on they come with their ever varying messages, always telling something new;—something calculated to lead man into higher and better conditions, and thus year after year does the record grow, and to-day the readers of it number millions of all classes and conditions of earth's children, for there is a peculiar attraction in Spiritualism that awakens a key-note in every soul that is not steeped in ignorance or blinded by the mists of bigotry and superstition.

Each succeeding year adds not only to the numbers of those interested, but to the substantial foundations on which Spiritualism rests, and we hope the coming celebration on the 31st of this month, will be the most extended and important of all.

During this month we have been favored with a very able and interesting course of lectures by Brother Peebles, in which he has given an account of his journey round the world, showing that Spiritualism has girdled the earth; that every nation, kindred, tongue and people on all the continents and islands of the sea, have felt more or less of its warm and genial influence, softening the asperities of human nature and opening the way to better conditions. We hope Mr. Peebles will have opportunities for presenting these instructive lessons all over our land.

A remark made by him that almost all the so-called heathens were Spiritualists, reminded us of an assertion made by a minister in Michigan, to prove that Spiritualism was false;—namely, that it was "the religion of all the heathen nations." It seems to us that if this proves anything, it would be the reverse.

Mr. Peebles is to be with us on our anniversary. We have a three days' meeting at which we also expect some of our brethren and sisters from the Shaker communities.

DR. J. K. BAILEY has just closed a course of six lectures at Toronto, Ka.

TWENTY-FIVE CENTS pays for the RELIGIO-PHILOSOPHICAL JOURNAL *for three months*, for new trial subscribers. Please send in the subscriptions.

SPIRITUALISM AT DARLINGTON.—Dr. Monck has been received at Darlington somewhat better than at York, although it does not seem that he made any converts. The audience listened patiently to the close, and there were some present who obviously took every word of the lecturer for gospel. Only twice were there any very demonstrative expressions of incredulity. A spontaneous hiss, mingled with suppressed cries of horror, broke forth when the lecturer professed that he was himself possessed of a miraculous gift of healing; and a breeze of laughter passed through the audience when told that a young gentleman at Middlesborough, thrown into a trance the other day, was suddenly endued with "the gift of tongues," and spake French and German fluently without previous acquaintance with the language.—[*Yorkshire (Eng.) Gazette.*

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Read! Read! Read!
The above is the title of a 16 page pamphlet, gotten up by the New Hampshire Association of Spiritualists, showing from Victoria C. Woodhull's and Moses Hull's own writings, just what "Sexual Freedom" is, and to which is appended the protest of Judge Holbrook and others of Chicago, and the resolutions of protest of the New Hampshire Association of Spiritualists.
It contains Moses Hull's infamous letter, glorying in his own shame, his wife's confession *of her acquiescence in his infamous practice*, and Mrs. Woodhull's confessions made at Chicago, and many other places, as well as in "*Woodhull and Claflin's Weekly*," of her practices and the aim and object of the "New Departure" doctrine, "called sexual freedom."
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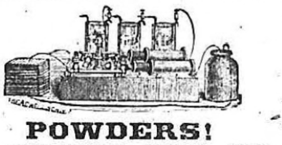

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EDWARD FINK.
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Mr. John W. Shaw, of National Soldier's Home, Dayton, Ohio, cured of Catarrh in its worst form, a severe case of 16 years' standing, used Magnetic Powders 1 month.
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D. P. KAYNER, M. D., of St. Charles, Ill., will examine patients clairvoyantly and send prescription for $3. Send small lock of hair handled only by the patient with full name and age.
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Magnetism and Somnambulism.

BRO. JONES.—The dog-like tenacity to gnaw at a bone, a propensity in your correspondent, Dr. Fahnestock, has become ridiculously absurd. A heroic dose of "laying-on of hands" (vigorously) would, I am certain, cure him radically. In your issue of March 21st, the doctor says (or infers) "that magnetizers are impostors"; moreover, "that there is no such thing as animal magnetism," etc., etc.; "that the faith of the subject is the only true healer"—and "I would, therefore, advise all who desire the truth, to investigate—and whenever the animal magnetic theory is advanced—to insist upon its demonstration. If its advocates can not produce the veritable fluid or power, you may rest assured that their theory is false, and that they are practicing upon the credulity of the public, who have already been too long and too much imposed upon, by the laying-on of hands," etc.

Ye Gods! "Another Daniel come to judgment." Amazement! Such a statement as this from a sane person, laying claims as a teacher (of Statuvolence), and moreover in the face of a million well-attested facts, proving beyond all peradventure the utility and practicability of animal as well as spiritual magnetism. Out! I say, upon such unwarrantable presumptuousness. The poor mangled bleeding body of humanity has long enough laid prostrate under the baneful influence of such fanatical teachings. The day of redemption is at hand. The spiritual hosts of heaven have vied with human reformers in lifting crushed humanity up into the light, health and happiness, and, "By George, the work goes bravely on"—not only in this, our beloved country, have learned and capable men and women come to the rescue of science and truth, but across old ocean, hosts of Savans are this day putting forth Herculean efforts for man's redemption from physical suffering. Thousands of the leading physicians are to-day converts to Mesmer's theory of a universal ether, and moreover are bringing this magnetic ether into actual demonstration.

To-day, on the continent, animal magnetism is reviving or rather steadily growing, as a recognized curative and anæsthetic agent in Europe. Most of the continental governments have introduced it by law or decree into hospitals. In France, it is used very extensively to produce insensibility under surgical operations. Germany makes a more general use of it in cure of nervous and mental diseases, from hysteria to lunacy, and Saxony recognizes it, prescribed regulations for its operations. Italian scientific societies have lately taken it up for investigation, and although in conservative old England, the faculty still holds back, high medical and scientific individual authorities have endorsed it as at all events a valuable anæsthetic.

The laying-on of hands is a glorious success in America also. Go ask the tens of thousands of hopeless invalids who have been permanently healed by this angelic, rational, natural mode of healing, and harken to the answer, "As we were blind, now we can see;" "Lame and crippled were we, and now we can walk;" "Deaf were we, and now we can hear;" "Sick, sore, disconsolate, dying by inches; and in this deplorable helpless condition, we were moved back to wonted health again." Right here Bro. Jones, dear indulgent reader, pardon the egotism and let me clinch the above statement through and through, by unimpeachable witnesses. The following is taken from my scrap book, and is from the lamented scholarly poet, and distinguished Lecturer and gentleman, J. H. Powel, Esq., of England, published in the BANNER OF LIGHT, 1869.

ITEMS OF PROGRESS.

"Stopping a few days at the house of Captain and Mrs. Crocker, we have had opportunities of watching the dial of progress in this city of "saints" and sinners." Your readers are already aware of the move the Spiritualists are making in this place, in erecting a temple to the cause of progress, at the cost of some forty thousand dollars. This is, I can assure you, Mr. Editor, an achievement which reflects credit on the few earnest souls who have combined capital and energy to secure a "meeting house" for others as well as saints."

"Christmas, 1869, will be a memorable one for the Richmond Spiritualists. Prof. Wm. Denton is to dedicate the new hall, which will accommodate one thousand persons. The friends are all looking forward to the occasion with eagerness. To my surprise and pleasure I met Dr. Dumont C. Drake, the healer, whom I met at Rochester, N. Y., in 1868. The Doctor is at the Tremont House, where he has been treating the sick on Spiritualist principles with more success than any other doctor who has visited this city. Business so pressed upon our healer, that he was obliged to telegraph for his father, C. M. Dake, M. D., of Rochester, formerly of Pittsburgh. He has thus associated with him one of the most experienced physicians, diplomatized from both schools, who was Orthodox in medicine and Orthodox in religion, until his son came under the influence of spirit power. His eyes were thus opened by the results of spiritual healing, and he is backing his son with money and experience. I have enjoyed much a conversation with Dr. Dake, Sen. He is a power for our cause, and is writing a treatise on "Healing," which promises to be a work of great erudition and invaluable to mediums. The Doctor has been here two months, and his office is thronged daily. Not only Spiritualists, but clergymen, and persons of all professions, rich and poor, came under his healing touch. Among his patients are the Catholic priest, the Methodist and Baptist clergymen. This looks like progress. The big bolus is going down, not the patients' throats, but to "Tophet," wherever that may be, and spiritual remedies rising like the morning sun.

I always hail the worker in the ranks of progress, and am more than pleased when he can succeed as Dr. Dake has done, to a marvel. I speak from knowledge, having met some of the Doctor's patients, who tell their own story "Whereas I was blind, now I see."

"I met an old lady, Phœbe Sofield—old, do I say? She is only 102 years of age, tall, straight, memory good, possessed of virtues innumerable, and a spiritual medium withal, but, perhaps, she does not know it. A curious fact this same Mrs. Sofield. I never met one who could own such an earth term. Why do we all die off at forty or fifty years? What is the charm that holds this centennarian widow in the flesh? She does not know how to administer the life elixir to us. Would many of us like to be so old and dependent? Yet it is a great joy to her niece to see to the declining days of grandmother.

"This novelty of the nineteenth century, Grandmother Sofield, God bless her, (I shook hands with her, and she told me that she remembered the first Fulton Steamship being launched,) was, a little while back, almost blind. Age is full of infirmities at best. But now comes the miracle. Dr. Dake heard of her and gave her only one treatment. She walked to the door and declared she could see; and her sight continues as improved. The good old creature, God-blesses Dr. Dake.

"I need not here enumerate the many cases of cure made under spirit power by the Doctor. It is sufficient to say that the Richmond Spiritualists are pleased, and do not hesitate to express their pleasure at the good he is doing for our divine cause. The more healing mediums the better. I always believed and looked for others when the marvelous accounts were published in the *Banner* of Newton's and others' cures.

"Well may the old school physician, like the Orthodox priest, shout "humbug." It is the crisis with them. Their case is dangerous. They may fight it out on this line all summer, and winter, too, but the spirits are sure to conquer, never fear."

The sick of body and soul alike need remedies. Surely, Paracelsus should not reign forever in the pharmacopœia. Poison and charlatanry done up in Latin have almost had their day.

Richmond, Ind., Nov 24th, 1869.

STARTLING AND WONDERFUL!

We do not pretend to account for the following, but the truth of the same no one questions:

"I, S. Horner, of Richmond, Indiana, do solemnly affirm that I have not been able to walk down stairs in five years, nor to raise my leg six inches—the limb gradually perishing. Dr. Dake gave me one treatment of ten minutes, at the Tremont House, last Thursday morning, September 23, 1869, and I was able to walk down stairs without assistance.

S. HORNER."

Attest:—John Elliott, Proprietor of the Tremont House; Martin Follen, Clerk of the Tremont House; George Kelly.

Dr. Dake is now at the Tremont House, in this city, and remains until further notice. Chronic Complaints made a speciality. Mr. Geo. Kelly, of this city, made the following statement to us personally: "For two years I have been unable to use my right limb so as to raise it freely from the floor or ground—two treatments from Dr. Dake and I could do so readily."—[ED. PALLADIUM.

Rev. J. V. R Miller, Richmond, Ind., cured in three treatments, sciatic rheumatism, eight years standing. C. C. Vance, Esq., Roscoe, Ill., rheumatism and lameness, 9 years' standing, (*only three treatments*) A. P. Daniels, Manchester, Ill., asthma 25 years standing, cured in one treatment. Mrs Ruth Stringer, Elgin, Ill., invalid 22 years, cured in one treatment of 20 minutes. A hard tumor passed from her stomach (the size of a small hen's egg,) which was the cause of her sickness. Richard Steel, Nunda, Ill., cured in two treatments, of epiliptic fits. Judge Coffinburry, Michigan, cured of rheumatism of two years standing, in one treatment. C. H. Lamphere's son, Coldwater, Mich., lame for years, speedily cured in a few treatments. Warren Wheaton, Coldwater, Mich., 72 years old, cured of deafness in one treatment. Miss Mary Mills, Elgin, Ill., cured of deafness, 10 years standing. Mrs. Jennie W Conkling, No. 94, 25th st, hopeless case, with lameness for 3 years, speedily cured. Mrs. E Ball, Coldwater, Mich., cured of lameness, stiff knee joint (anchylosis), one treatment. Mrs. Margaret Harrold, Chicago, hopeless case—cancer, speedily cured.

We can readily give thousands of good reliable testimonials of astounding cures made by us, as well as thousands upon thousands made by other mediums and healers. It is life and vitality passed from a strong, healthy body to a weak one, that restores the lost or equal circulation of the vital or nervous fluid.

Parties delicate themselves, under spirit influence also have a powerful influence, so much so, that persons who have suffered for years, have been restored to health in an incredible short space of time. Many eminent physicians of every other practice, not only acknowledge this power, but receive the treatment for themselves and families, also recommending the treatment to their patients. The philosophy of this treatment may be briefly stated thus: Force is spirit in motion. Vital force is organic motion or the proper movement of organized particles as they pass to and from the human system. Disease, in a word, is obstruction—the result of an impaired vital force, and it is at least accompanied, if not caused, by deranged organic motion. These derangements can only be radically removed by inducing a recurrence of the normal or healthy action. A cure can only be effected by calling in the aid of these electro-magnetic or vital forces, which are concerned in all organic changes.

Yours, for truth and humanity,
DUMONT C. DAKE, M. D.,
935 Wabash Ave.,
Chicago, Ill.

FROM THE FRONT.

Remarkable Spirit Manifestations.—A New Medium.

In Michigan City resides a very respectable middle aged widow lady, Mrs. Jones, who is a member of the Methodist Church. She has a son by the name of George, who is a very modest, good looking young man, dark complexion, black hair and eyes, whom I should take to be about sixteen years of age. Her son sometime in the month of February, 1874, was visiting a family by the name of Boroughs, who reside about four and one-half miles east of this city, in which family are two Mediums. At this time he was not a Spiritualist, and knew nothing about Spiritualism. He, Mr. Charles Boroughs, and Miss. Bell Boroughs, started after dark in a two horse wagon, to go to a dance. After they had proceeded some distance, they began to see lights, which the Boroughs, mediums, pronounced spirit lights. Mr. Jones, made funny remarks about it. Mr. Boroughs claimed that he could see spirits, and that he was in doubt whether to proceed on or go back. They, however, went on, and presently passed an old deserted saw mill, where they saw at one of the upper windows in said mill, a man with a light in his hand, which he evidently moved about to attract their attention. He moved from one window to another until he had sufficiently attracted their attention, and then vanished. They knew that there was no living person in this old building, and were greatly astonished.

They proceeded on until they came to the crossing of the I. P. & C. R. R., when they saw on the railroad track, what Jones said was the head-light of an engine, and requested Boroughs to wait for the train to pass. Boroughs still insisted that it was a "Spirit Light," that he could see spirits, and they motioned for him to proceed. Boroughs remarked that it "was the biggest spirit light he had ever seen." Jones laughingly said that it was the biggest one he had ever seen.

They hastened the team across the track, and the light vanished.

Now remember, reader, this last light was sufficient to, and did, light up the railroad track for some distance, and the trees on each side of the track, much more than the head light of any locomotive in existence could. They supposed then that they had got through with these remarkable manifestations, and proceeded on about one-half mile further, when lo! the most tremendous sight broke in upon their vision. The whole ethereal universe was illuminated, and peopled with an innumerable host, which no man could number. These things they saw with the natural eye.

This last scene as represented to me, was grand and magnificent beyond the power of language to describe. They then went on to the dance without further molestation; had a good time and returned home.

The first opportunity they had, they held a circle at Mr. Boroughs' house, when, at the first sitting they produced through the harmony of these three mediums, Charles Boroughs, Bell Boroughs and George Jones, manifestations in the light that, as were told to me, were "superior to anything that ever occured in America."

I think Mr. Jones is the boy who will yet make the light shine in dark places, and extend his fame throughout the civilized world. If I have made any statement here that is not correct, I shall be happy to be corrected.

L. S. HART.

MICHIGAN CITY, March 3d, 1874.

BRAHMA'S ANSWER.

BY R. H. STODDARD.

Once, when the days were ages,
And the old Earth was young,
The high gods and the sages
From Nature's golden pages
Her open secrets wrung.
Each questioned each to know
Whence came the Heavens above, and whence the Earth below.

Indra, the endless giver
Of every gracious thing
The gods to him deliver,
Whose bounty is the river.
Of which they are the spring—
Indra, with anxious heart,
Ventures with Vivochunu where Brahma is apart.

"Brahma! Supremest Being!
By whom the worlds are made,
Where we are blind, all seeing,
Stable, where we are fleeing,
Of Life and Death afraid—
Instruct us, for mankind,
What is the body, Brahma? O Brahma! what the mind?"

Hearing as though he heard not,
So perfect was his rest,
So vast the Soul that erred not,
So wise the lips that stirred not—
His hand upon his breast
He laid, whereat his face
Was mirrored in the river that girt that holy Place.

They questioned each the other
What Brahma's answer meant.
Said Vivochunu, "Brother,
Through Brahma the great Mother
Hath spoken her intent:
Man ends as he began—
The shadow on the water is all there is of Man!"

"The Earth with woe is cumbered,
And no man understands;
They see their days are numbered
By one that never slumbered
Nor stayed his dreadful hands.
I see with Brahma's eyes—
The body is the shadow that on the water lies."

Thus Indra, looking deeper,
With Brahma's self possessed.
So dry thine eyes, thou weeper!
And rise again, thou sleeper!
The hand on Brahma's breast
Is his divine assent,
Covering the soul that dies not. This is what Brahma meant.

—R. H. STODDARD, in *Harper's Magazine for April*

Voices from the People.

BARTONIA, IND.—B. F. Graves writes.—The Spiritualists should never stop the good work of expurgation until the last advocate of the "Woodhull social freedom scandal" is completely ousted from the Harmonial Philosophy camp. Now that the line of demarkation is clearly drawn, always keep it so.

YORKVILLE, MICH.—D. L. Johnson writes.—I hope you may be able to get as large clubs from every little place. I send you a list of twelve. I have done this because of the stand you take in regard to the monster, "social freedom," and hope you will continue to strike double handed and strong until not a "hydra-headed monster" dare show his head to view. Continue to fight "social freedom" and "God in the Constitution," and I am with you to the end.

RIVER POINT, MINN.—T Kenyon writes.—I am highly gratified with the stand you have taken on the infamous free-love doctrine which unprincipled sensualists have promulgated as a part of Spiritualism. I have been a firm believer in Spiritualism for over twenty years, and one of the first to enter the field as a lecturer on the Spiritual or Harmonial Philosophy, and left off lecturing in disgust when the hydra-headed monster, free love, first made its appearance among professed Spiritualists.

FILLMORE, MO.—L. Larrabee writes.—I hope you will succeed in keeping up such a distinction between right and wrong, that we may, with some degree of certainty, know our parents, brothers and sisters; for it is a kind of satisfaction when we used to have it probable, at least, that it is not our sister, daughter or mother that we are about to marry. The Bible, I know, does not always keep up such a distinction, but then we do not go to the Bible now, as they once did, to take lessons on geology and astronomy, and I think it just as absurd to go to it for the laws of life or a correct exposition of Spiritualism.

SANTA BARBARA, CAL.—Dr. Dean Clarke writes.—Your labors are appreciated wherever I have gone, and I judge that a majority of Spiritualists approve of the social stand you have taken. Smite the error, but spare the erring. Generous words win more than caustic. Criticism, sound arguments and correct principles will prevail when presented in candor and kindness. You understand human nature and need no counsel of mine. I speak a good word for the JOURNAL whenever practicable, and feel an earnest sympathy in all your toils and perplexing duties whose arduousness experience has taught me.

LAWRENCEBURY, KANSAS.—D. C. Seymour writes.—The dear old JOURNAL came to hand last night with its clean smiling face, bringing as usual its load of good things for the real man; in fact, its inspired pages is almost the only luxury we have out here upon the frontiers of Kansas. How old orthodoxy is trembling in the balance, but when put in the scales with all her creeds and priests and magna charters, she goes up, up, up! while one well attested fact, in our angel inspired philosophy, placed upon the opposite scale will outweigh them all. It does this soul of mine good to witness the skinning process, which you are putting free-loveism through.

WOODHULL, ILL.—Isaac Paden writes.—Wanted, for the benefit of the cause of Spiritualism, the affidavits of some six mediums, whose statements will cover the fact of seeing, recognizing and exchanging words, in an intelligent manner, with the spirits of those whose bodies are dead; giving the time as near as possible, the spirit's name, the words spoken, or as many as necessary, (not lengthy). I am writing out recorded facts in reference to the Jews and their God, and I wish to close with a few facts of this, our day. Let each statement give three names of as prominent citizens as possible as references, and have the affidavit mailed to my post office as above.

J. Hoke, M. D., writes.—I cannot sympathize with the idea that the Harmonial Philosophy, with its many and beautiful demonstrated truths of spiritual existence, can be affected by the peculiar doctrines Mrs. Woodhull is promulgating on Socialism; they are entirely foreign to the science of spiritual existence, and for that matter, to all known science as well. We get a knowledge of spiritual phenomena, just as we get it of physisical phenomena, by a careful study and collation of isolated facts, thereby showing the relation they bear to each other and to things in general. That socialism is forcing itself upon our attention is true, and that it should be discussed and a better way of improving our condition pointed out, is also true, but it will be a long time before right thinking people will believe that turning the world into a gigantic bagnio, will bring improvement in the direction needed. To my mind this social question will be settled just as that of religion is being disposed—namely, by science.

BURLINGTON, WIS.—G. Jones writes.—Having had access to the columns of your valuable paper through the credit system for six months past, I now send you three dollars, that I may have the satisfaction of reading that which will really belong to me for six months to come. God bless you for the untiring energy you have thus far displayed in applying the remedies necessary to free Spiritualism from the disrepute into which it has fallen through the treachery, teachings and practices of social freedomites, who not many years ago sloughed off from the Old Theology, taking with them all of its imperfections. The stone cut from the mountains without hands, (eternal truth and purity) must roll onward with accelerated force, as an effect of the Spiritual Philosophy, backed by a will-power that knows no defeat, until the crowning excellence of manhood and womanhood shall be exemplified in lives angelic.

BELMONT CITY, O.—S. B. Williams writes.—It is with pleasure that I send you the following for publication. It will interest others as well as myself. We have had with us, this winter, a niece from Indiana, who until about four weeks since, ridiculed the idea of spiritual manifestations. But one evening, while preparing for a social game, being seated around a common walnut work stand, my wife said to our neice, "Let us try and get the rappings." When lo! there came a loud and distinct response, which astonished my wife and neice, who in turn accused each other of causing it. By asking questions, we soon learned that the raps were caused by spirits. So we continued to receive messages by raps for about two weeks, when the phase of mediumship, or the mode of manifestations changed to moving movable articles upon which the medium placed her hand. The power is so great at times that a work stand will move around the room with a grown person upon it, while the medium has but the tips of her fingers in contact with it. We are promised slate writing by spirits, as well as sounds on the piano strings, which we fully believe will be accomplished.

IOWA.—Dr. C. P. Stanford, State Missionary, I. S. A. of Spiritualists writes.—Our cause is surely prospering in Iowa, if we may judge by the signs of the times. Large and intelligent audiences meet me at every place where I lecture. Since the 21st of last October, I have visited and lectured at each of the following places: Earlville, Shellsbury, Center Point, Montour, Maquoketa, Olin, Strawberry Point, Harwood, Elkader, Waukon, Hesper, St. Ausgor, Orchard Brush, S. H. (Floyd), Mitchell, Webster City, Blakeville, S. H. New Janesville, Denver, Waverly, Tripoli, Tama City and Florence. In visiting these places, I have delivered eighty-four lectures, and given five hundred and sixty well recognized tests of spirit presence and identity. At every place where I have lectured since the date mentioned, I have been invited to return by a vote of the audience to which I have spoken. I feel much encouraged and I think, as Spiritualists, we all have reason from the present outlook to be encouraged to renewed efforts for the advancement of the cause we love. The people are earnestly inquiring for the truth. They are tired of the false formulas of a dead theology and want something more substantial. They can find it in the truth of Spiritualism. They want pure Spiritualism, unadulterated with pretended reforms, which are named spiritual, but by their fruits are proven to be of the lower strata of the animal plane. Let truth fight its own battles untrammeled, and it will gain the victory, and right will prevail.

TEKAMAH, NEB.—J. F. Mason writes.—We have never had any personal help from abroad, but still we have labored on, aided by your fearless JOURNAL and a few good books on the phenomena and science of Spiritualism, until a first-class medium has been developed from among our number to aid us in the good work. Through him we get intelligent communications by raps, writing on the slate without the aid of visible hands, music on the violin, while it is lying in a remote corner of the room, with no visible being near it. It is also raised from its position, carried over the heads of the sitters and placed on the table before them, in light sufficient to see every movement. Through him, while entranced, we were recently highly favored with a very good scientific lecture—subject, "The eternal principles of right." We are now receiving from him medical prescriptions and treatment of the sick. Typhoid fever has prevailed here this Winter, and a number of cases treated by our best physicians, have proved fatal, while those treated through our medium soon recovered. We have a good magnetic physician by the name of Hanford, who passed from Boston, Mass., to the Spirit-land in 1848, who prepares water, and a Dr. Atchison from Rochester, N. Y., now in the Spirit-world, who directs the compounding of medicine, and by a strict observance of directions, success has attended every case; and still more, a Dr. Morse, a surgeon in the Summerland, came and examined a crippled hand, caused by burning when a child. He proposes to amputate one finger and cut the other loose from the palm and give quite a good hand.

CLEVELAND, O.—Geo. B. Young, Secretary, writes.—Spiritualism is doing its work in our Forest City, enlightening human minds and demonstrating a future existence. We have just had a very able and interesting course of lectures from J. M. Peebles. He always fills our hall, and does a noble work whenever he comes to Cleveland. Everybody was delighted with his plain, candid and yet classical lectures upon travel, so much so that all wished a continuance of them, that they might travel with him longer. We deeply regret that his engagement in this city has so quickly expired, but we hope to meet our pilgrim brother soon again, and welcome him as of old. God bless him until that time comes, and may he ever be guided and protected by those serene influences above. Our society passed unanimously these resolutions. After listening to the very interesting and instructive course of lectures for the past three Sundays by the Hon. J. M. Peebles, we can not but share in the timely suggestion—that a vote of thanks be tendered the speaker prior to his departure. Therefore be it Resolved, that we, the congregation here assembled, do return our sincere thanks to the Hon. J. M. Peebles, for the very able manner in which he has taken us "around the world," and do believe the trip has done us all good. We take great pleasure in recommending him to the various Spiritual and Liberal Societies throughout the country, feeling assured that all journeying with him will be more than repaid for the time and money expended. We are about making preparations to celebrate our anniversary of Modern Spiritualism, March 31st. We anticipate a glorious time.

MORENCI, MICH.—Mrs. C. H. Rowley writes.—Will you permit me the privilege of speaking a word in defense of the pure doctrine taught by our beautiful Spiritual Philosophy, which is so aptly illustrated through the columns of your invaluable paper. Presuming upon your willingness to grant me a small space therein, I will endeavor to give the readers of the JOURNAL a limited view of what is occurring in the ranks of Spiritualism within this immediate locality. The little band of Spiritualists in our village have been undergoing a severe surgical operation, by the dissecting knife of Woodhullism, and so far the result has proved perfectly satisfactory to those who stand for truth and purity. The dividing line has been drawn, and in our discussions, which are conducted without personal animosity; at least as far as can be ascertained, we find very little defense of the Woodhull theory, the conclusions drawn, are, that those that represent that side are ashamed of their position, which truly is an embarrassing one. We have meetings occasionally, and determination is manifested by the Spirit-world, and by those in the form who accept the teachings of spirits, that the pure infant, Spiritualism, shall rid itself of this filthy parasite, which has clung to its garments ever since it has had an existence. We would return thanks to you for the cheerful words spoken to us through the JOURNAL from time to time, and also, for doing our cause the good of announcing to the world the welcome truth of a final separation from this social infamy of our beautiful philosophy, for truly "it has taken itself clean out of Spiritualism."

Special Notices.

Attention Opium Eaters!

Mrs. A. H. Robinson has just been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in spirit-life, who have heretofore given her the necessary antidote for curing the appetite for tobacco, and the proper ingredients for restoring hair to all bald heads, no matter of how long standing.

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☞ This new proposition does not, in the least, interfere with the TWENTY-FIVE CENT THREE MONTHS' proposition which has been standing for *two months* last past, and *will remain open for trial* subscribers until further notice.

We were never so forcibly impelled on in any work in our life as we are in this. We care not for the pecuniary loss, even if our numbers of trial subscribers are swelled to hundreds of thousands. We look forward to the "good time coming," when the whole world shall realize the fact that, "though a man die he shall live again;" not only that, but Heaven and its inhabitants are within speaking distance, and intercourse is complete between the spiritual and material planes of life!

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Delinquents Read This!

There has been manifested such a general *good will* toward this paper by those who are *more than one year in arrears* for the same, since we made the peremptory demand for paymant of all such indebtedness, on or before the first of the present month, by remittances from a very large number, and the apologies have been so *reasonable* from those who could not pay by that time, that we have concluded to defer sending out our accounts, for the enforcement of collections of *more than one year's dues*, one month longer.

We wish to do by all, exactly as we would be done by. Such indebtedness must be paid. We trust that every one will see the absolute necessity of casting about for the money, and if necessary *borrow it* of some of your neighbors, and have the debt *near home*, then you will think to pay it without being dunned through your favorite newspaper.

You know well, we are in the habit of speaking boldly, and we know of no *evil* that stands more in need of reform than the *evil of keeping newspaper publishers out of their honest dues.* Hence it is our duty as the editor of the *first reformatory newspaper in America*, to speak plainly upon this subject.

Each and every person who is indebted to this paper *one year and upward*, and neglects to make payment before the first of April, need not look for anything less than a legal enforcement of payment, as proposed in another article upon this subject, which has been published in the two last issues of the JOURNAL, *unless a reasonable apology* is offered, and accepted by us. In all such cases the letter c will be found appended to the little colored tag attached to each paper, indicating the exact condition of each man's account. Such letter c signifies that the request for further time has been favorably c (*considered*).

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In case any of our subscribers in arrears are laboring under any especial *misfortune* which deprives them of the means to make such payment before the first of April, they will be honorably dealt by, if they write and make proper explanations, with reasonable assurances for payment at no distant day.

No one need complain at the publicity to which we may be compelled to resort, to collect the large accounts we are carrying for subscriptions, that justice demands should long since have been paid; nor need any one who has been receiving the JOURNAL think to get rid of paying for it, under the pretense that some friend sent it to him and that he supposed such friend would pay for it. Those who eat at other people's tables must pay their own board bills—those that dance must pay the fiddler and these who receive a newspaper must pay for it. We can look to no other person than the one who takes it from the post office. It is a most contemptible and mean person that will try to sneak out of paying for the newspaper he receives, and such individuals are destitute of all sense of honor and propriety. We do not believe we have one on our subscription book, but we shall know more about it by the first of April. If we find that we have been laboring under a mistake we'll report.

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BY ROSS WINANS.

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Truth is truth, and will find its way to the surface. Shrieks and lamentations over the skepticism and free-thinking of the nineteenth century will not serve the purpose of concealing it. Nor is it desirable that it should be concealed. We must believe, not what it is convenient, or comfortable, or customary to believe; but what is most in accordance with truth. Truth, and not what is called orthodoxy, should be our prime object.

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F. H. SPARKS.

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G. A. BARKER.

Oswego, N. Y.

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Springfield, Mo.

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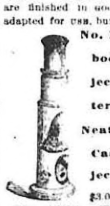

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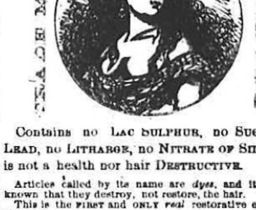

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New York Department.

BY..............................E. D. BABBITT, D. M.

Subscriptions and Advertisements for this paper received at the New York Magnetic Cure, 437 Fourth Avenue, by Dr. Babbitt.

"Words are Things."

So says Lord Byron and then goes on to show how

> "A small drop of ink
> Falling like dew upon a thought, produces
> That which makes thousands, perhaps millions, think."

This being so, how important it is to guard our tongues and our pens that our words may be kind, just and thoughtful. This being so, how important it is also that we cultivate a correct use of words, for language is the lever that moves the world. A certain foreigner is represented as being unacquainted with the correct use of the terms *will* and *shall* and from this ignorance lost his life. He was in the water struggling for dear life when, as some persons were about to plunge in and rescue him, he screamed out, "I *will* drown, nobody *shall* save me!" His words signifying that he was determined to drown, the bystanders concluded it was useless to attempt to save him, and so he went under.

One object of my writing this article is to discuss briefly a proper nomenclature with reference to the healing business. What is known as magnetic or spiritual healing through the laying-on of hands, is making wonderful strides, and I believe, as an intelligent homœopathic physician of New York admitted to me sometime since, that "all schools of practice will finally be merged into it." How important then that this great reform should start rightly, both with reference to the terms that describe it and the principles that underlie it. Let me mention some of the terms that are popularly used.

Rubbing Doctors, or *Rubbers*.—Many persons suppose that rubbing is all that is required, even if the *rubber* should be as coarse and unmagnetic as an ox, and some Turkish bath proprietors would make an ignorant public believe that their operators can do as much good as a regular magnetic physician with all his control of the fine spiritual aura. The term *manipulators* means about the same thing.

Spiritual Doctors, used by some, would be so distasteful a term to the public at large who do not understand the beauties of the spiritual philosophy, as to drive away most of them. The church world patronize magnetists extensively and having their systems purified and spiritualized by this fire from heaven, are often led into our soul-inspiring truths. Drive them not away then by objectionable terms.

Animal Magnetizers means really people who have and use simply the universal animal life element, just as any horse has it, nothing more. It shows the ignorance of those who use it.

Magnetism —What an indefinite term. Does it mean mineral magnetism according to the use of scientists generally, or animal magnetism, or vital magnetism, or vital electricity, or both of these latter terms, or the higher soul-forces; and having determined which of these forces is meant, what is the word to show that they are communicated to the patient by manipulation? Here is confusion and indefiniteness.

Psyco dynamics.—This term used by some is rather long, and contains two errors of spelling. When turned into correct *Greek English*, it should be *Psycho dynamics*, meaning the *soul-forces*. This is good as far as it goes, but it does not include manipulation.

Psychopathy, pronounced psy-chop-athy, and meaning *soul cure*, is a good word to signify mental or psychological cure.

Pyschomany, pronounced psy-chom-any, from *psyche*, the soul, and *manus*, hand, means *soul and hand-cure*. Here at last we have a musical word which includes the soul-forces and manipulation combined, just the term we want. It is the handmaid of psychophysis, the only true philosophy of human development, in which soul and body are lifted up together. Psychomize, psychomist, abbreviated from psychomany, need no explanation.

But what word shall we use to signify the manipulation of one's self? Every person can do a great deal towards curing himself by self-manipulation. But this is a cumbersome term.

Automany, pronounced au-tom-any from *autos*, self, and *manus*, hand, is far shorter and more musical, than to say manipulation of one's self. How much shorter to say automize, than to say practice self-manipulation. Ignorant persons even could ~~learn~~ these terms in a few moments and scholarly persons would know them without telling from the original Greek and Latin. We gain three points then by their use. 1st, definiteness; 2d, euphony; 3d, brevity.

DR. FAHNESTOCK.

This gentleman has confessed his weakness by meeting my points with personalities—my facts with his assertions, with reference to the existence of magnetism, or the vital aura. He says they are "scarcely worth my while to notice," "mere repetition of old dogmas with an interest at the bottom of it," "devoid of sense and truth."

I expected my facts to fret Dr. Fahnestock somewhat, but how much better policy it would have been if he had managed to conceal his annoyance, and if not able to meet my points, to succumb with dignity, or at least not to attack me. Arguments like Banquo's ghost will not down at the sound of mere words, and when a man uses rude language towards another it generally misses its mark, and like a boomerang comes dashing back into his own face.

I did not repeat old dogmas, but gave my own facts in my own way as I am not good at imitating. "With an interest at the bottom." Yes, the interest of eternal truth, an interest so precious that I sacrificed home, friends, and money to follow it. As to whether my points were "devoid of sense and truth" or not, it would be more modest to let the readers of the JOURNAL decide on that subject. I will agree to that tribunal. Is Dr. Fahnestock willing?

The only thing that bears the semblance of an argument in his article, is the remark that "attraction and repulsion supersede the necessity" of positive and negative forces. Would that Dr. Fahnestock was logical enough to see that attraction and repulsion are but a poorer name for negative and positive forces, the positive forces being the repellant ones and the negative, the attracting, which fact explains why it is that the flow is ever from positive to negative.

Dr. Fahnestock wisely advises "all who love the truth, whenever the animal magnetic theory is advanced, to insist upon its demonstration." Well, if he had waited until I had got through with my argument, he would have seen the demonstration by various incontrovertible facts, and he would scarcely have brought forward his harp of one string, called "belief" or "imagination," if he had seen how it was to be shattered by such facts as the cure of the babe, and the grown person at a distance by Dr. Newton, and the cure of the sceptical lady by myself, etc., as instanced in my second article. Such facts being invincible, I can't think what Dr. Fahnestock will do about it, unless it shall be to turn upon me again.

These soul essences, these finer magnetic and electric forces are, next to spirit itself, the divinest power in the universe and by understanding them we gain a higher philosophy of human life. Without them the glories of this world and the inconceivable splendors of the hereafter would be impossible. They constitute the river of life and the fountains of immortal joy in which the suffering millions of earth are yet to bathe and be blessed. In this world all human functions, both physical and spiritual, work through them, and it has been my privilege for some time back, under the guidance of higher wisdom than my own, to show how they may be used to develope, renew and ennoble the whole being, gradually leading towards the era, when there shall be no more sickness, no more crime, and virtually no more death.

THE PIGEON.

Poe's Spirit Sequel to "The Raven."

BY MALCOLM TAYLOR.

When upon earth's desert dreary,
Where I wandered, worn and weary,
Wishing my terrestrial journey,
To the end was traveled o'er,
Under moody inspiration,
In my wild imagination,
That wierd poem from creation
Long to live in Poesy's lore,—
Found its earliest existence
Long to live in Poesy's lore,
Whose refrain was "nevermore."

'Twas about Despair, the raven,
To whose shade I was enslaven,
Who with brooding gloom kept seated
On my future's chamber door;
And my soul with horror haunted,
By command or threat undaunted,
While in mocking tone it taunted
With a word of meaning sore,
Mocked me in a solemn manner
With a word of meaning sore
That one word was "nevermore."

Though through one of gentle sex I
Sang my song of "Resurexxi,"
And "Farewell to Earth" have bidden
With her lips in days before,
Still to scenes of earthly action
Drawn by friendship's fond attraction,
For my spirit's satisfaction
I would run its records o'er;
My glad spirit gratifying
I would run its record o'er;
Tell its story, nothing more.

So I give the "Raven's" sequel,
Though it may not be its equal,
As my ideas will be tainted
By the channel whence they pour;
Still, a simple purpose serving,
It will show despair unswerving
Haunts not here, with gloom unnerving,
As it did on earth's dark shore;
Serve to show despair no longer
Haunts me as on earth's dark shore;
Throws its shadow nevermore.

Oh! that dark night in October,
That wild night, when staid and sober,
As I walked with pleasant prospects
Through the streets of Baltimore,
When I met the tempters smiling,
Who, with social mirth beguiling,
Did the deadly draught defiling
For my trembling hand outpour;
Did the cup of purple poison
For my trembling hand outpour;—
But of that sad night, no more!

Reached the spirit's hushful haven,
There I met the faces graven
On my memory, all the dear ones
Death from my embrace once tore;
'Mong the many who did meet me,
And with welcome glad did greet me,
With her fair face smiling sweetly,
Was the maiden Isadore,
Lovelier than earth's ideal
Was the maiden Isadore;
Grace itself, if nothing more.

Soon we strayed in leafy arbor,
Looking out upon the harbor,
Where the waves of life's wide ocean
Rolled with reverberating roar,
While the sun of bliss was shining,
On a shaded seat reclining,
Arms in close embrace entwining,
There the vows of love we swore;
There the troth of soul affection,
And the vows of love we swore;—
Love to last forevermore.

While I wooed my willing maiden,
Richest robes of white arrayed in,
Fairer flower in fancy's garden
Poet never could adore,
All at once I heard a cooing,
Like some lover sweetly wooing,
One mild, mellow strain pursuing
That a peaceful influence bore—
But one softened tone pursuing
Than a soothing influence bore—
Just a cooing, nothing more.

"Harken!" spake I, "Dear one, darling,
Listen to some silvery starling
To her absent mate low calling
Ere she in the sky would soar!"
Looked I through the leafy trestle,
Where some bird could nicely nestle,
Whose queer chirp or crooning whistle
I had heard times full a score;
Some small bird whose call or crooning
I had heard times full a score.
Leaves I saw, and nothing more.

Back into the corner sinking,
While I fondling sat, and thinking,
Soon again I heard the cooing,
Somewhat plainer than before;
"Surely," said I, "some one hiding
Hears our promises confiding,
And our love is low deriding;
I this strangeness must explore,—
Love sit still here for a second,
I this strangeness must explore;—
'Tis some bird, p'rhaps, nothing more."

Wide the trellis vines I parted,
When, from out them deftly darted
Just a turtle dove, or pigeon,
Sacred bird in days of yore,
That like flood of feathers gushing,
By my loved one swiftly brushing,
To the arching rafter rushing,
Lit above the arbor door
Lit upon the arching rafter,
Just above the arbor door,—
Lit, and looked, and nothing more.

There the drab-hued bird diffusing
Happy thoughts with ways amusing,
With the sweet and mild expression
That its beaming countenance wore,
"Though thy breast be smooth and sleek like,"
"Thou," I said, "in manner meek-like,
Surely were not listening sneak-like,
Living on this guileless shore?
Tell me what thy pretty name is
On the Day's Arcadian shore?"
Quoth the pigeon, "Evermore!"

Much surprised to hear the pretty
Bird reply with word so witty,
For its plain response much meaning,
And a little humor bore;
And I could not help surmising
That no human mind devising
Could give answer more surprising
From above an arbor door—
Man could not give better answer
From above an arbor door,
Than the bird gave "Evermore!"

As the pure and graceful pigeon
Placid sat the arbor ridge on,
While it kept continual cooing,
Constant cooing o'er and o'er,
Thought I "To my life's ark winging,
For my soul some olive bringing,
Love's true symbol, softly singing,
Now sits there us both before—
May love's symbol e'er keep singing,
Sitting still us both before!"
When the bird said, "Evermore!"

Pleased to hear such answer spoken
By the lover's living token,
"Doubtless," said I "'tis some saying
Learned from some one heretofore,
From its mistress, happy spirit,
Who for her deserving merit
Did the joys of heaven inherit,
Till her song one echo bore,—
Till the music of her soul one
Mellifluous echo bore,
Of—"Ever—evermore!"

But the cushat still repeated
Its queer croon, and still kept seated
Straight in middle of the slender
Beam above the arbor door;
To my love pressed closer, fonder,
As my thoughts would strangely wander,
Secretly I sought to ponder
What the bird of sacred lore—
What the pure, unspotted, pretty,
Peaceful bird of sacred lore
Meant in saying "Evermore!"

Thus I sat while in confusion
Thoughts came fast, but no conclusion,
While the touch of love ecstatic
Thrilled me to my being's core;
Till the bird of peace descended,
And with pinions wide extended,
On a ray of light suspended
Love and lover floated o'er,
Poised in mid air, spirit lover
And his loved one floating o'er.
Would it hover evermore?

Then I felt the air grow finer
With an influence diviner,
As the bird alighted gently
At my feet upon the floor.
"Soul" I said "life's laurels wreath thee,
By the dove that sits beneath thee
Love has brought thee rest and lethe
With thy new found Isadore!
Drink, oh, drink of water lethe,
And embrace found Isadore!"
Quoth the pigeon, "Evermore!"

"Prophet?" spoke I, "Love's evangel!—
Prophet still, if bird or angel?
Whether mistress sent, or whether
Breezes wafted thee ashore,
In this lovely land enchanted,
Beautiful, by gloom unhaunted,
With the flowers of pleasure planted—
See thou, clearly, I implore—
Is there—is there peace in promise?
See thou—see thou, I implore?
Quoth the pigeon, "Evermore!"

"Prophet?" said I "dove, clear seeing!—
Prophet still, if bird or being!
By the gift that God has given thee—
That good God we both adore,
Tell me if in Eden's bower,
Hid by many a leaf and flower,
I shall spend life's lasting dower
With my soul's love Isadore;
Have my life's inheritance here
With my soul's love Isadore?"
Quoth the pigeon, "Evermore!"

At that word the bird grew bolder,
And up on my darling's shoulder
Fluttered in familiar way, as
If it had been there before;
Then, a creature love confessing,
Touched her cheeks with soft caressing,
When I spoke, my joy expressing,
"Kisses give it, love, galore!"
Pleasure at the pet expressing,
Said I "Kisses give, galore!"
Quoth the pigeon, "Evermore!"

And the dove of peace is resting,
Still caressing, cooing, nestling
On the shoulder of my loved one,
Seeking not away to soar;
And its eyes have all the showing
Of twin hope-stars mildly glowing,
While the sun of bliss is throwing
Gleams of glory on the floor;
And my soul by that glad glory
Haloed on the arbor floor,
Shall be lighted—EVERMORE!

Bible Revisions, etc.

I find that a very erroneous belief exists in the minds of many of the most intelligent Spiritualists in the country about the name of the council by which, and the time when, the Scriptures were canonized, else I have received a wrong impression from my historical researches. Dr. W. E. Dunn, in his very able article in the JOURNAL of February 21st, headed, "The Character of the Christian Revealed Religion," has made the usual mistake in attributing to the Nicene Council, A. D. 325, the action of different councils.

It is alleged that a council was held, A. D. 50, but I can find no authentic history of a general council, until the Nicene Council, which on account of its antiquity, splendor, number of Bishops, as well as the magnitude of its objects and results, may be regarded as the most celebrated in the ecclesiastical history of earth, but the object was not as many believe, to settle the canon of the Scriptures, yet many important questions were before the council. The most important one was the "Arian Controversy." The object was to settle on a firm foundation the divine nature of Jesus Christ, and the precise relation he sustained towards the Father; also question relating to the "novel dogmas" of the Meles tans and Novatians, and the most appropriate day for the celebration of the Passover.

There was a dispute between Arius and Alexander (Bishop of Alexandria), and their followers, both parties believing Jesus to be God. The Arians believed that Jesus had a beginning, while Alexander believed that Christ was coeval with the Father and existed from all eternity and originated of, and was from, the Father, and of the same identical essence, and not a similar essence; while the Arians contended that Christ was created by the power of God, and was the first created being made out of nothing.

At first, Alexander endeavored to convince Arius of his error by argument, which failed. when Alexander, as Bishop, ejected him from the Presbytery, but it did not quiet the excitement. Some of the most prominent Bishops then appealed to the Emperor Constantine to take charge of the affairs of the church. Notwithstanding he had murdered his father-in-law, two brother-in-laws, a son and nephew, and is charged with boiling his wife to death, these crimes did not diminish his qualifications, but was rather an advantage to their cause, as is evident from his letter to the Bishops and people, in which he says, "I decree, that, if any one shall be detected in concealing a book compiled by Arius, and shall not instantly bring it forward and burn it, the penalty for his offense shall be death. May God preserve you." He was more severe on Arius, than priests, when he said, "the crime of priests ought not to be made known," or to Bishops when he declared that if he had "detected a Bishop in the very act of committing adultery, I would throw my imperial robe over the unlawful deed, lest any should witness the scene and be thereby injured."

Constantine attempted to reconcile the disputants and quiet the strife and tumult among the people by addressing them a letter, but being unsuccessful, he called a council of Bishops at the city of Nice, in the Province of Bythenia, (anciently Nicæa), now a village named Izneek or Iznik, near Lake Izneek, in Asia Minor, in A. D. 325

Dr. Munroe gives the number of Bishops in attendance at 2,048. This may be a typographical error, it is certainly too high an estimate. Eusebius gives the number at 250, Theodore 270, Marius Victorinus 315, Socrates 300, while Athanasius, Epiphanias, Hillary, Rufinus and Valerius, estimate the number in attendence at 318. Bishops were in attendance from Europe, Asia and Africa. It thus appears that the weight of the authorities place the number at 318, although I have never been able to obtain the names of more than fifty, and have had serious doubts whether the number was not greatly exaggerated; at least the condition of the church in the third century would warrant such a conclusion, if the historians have compiled correctly the number of Christians. They had very little over that number 200 years afterwards in the Roman Empire.

As there is such a mistaken belief about the councils that cononized the Scriptures, I will briefly refer to the facts as I understand them, and if in error, I do hope some one will correct me, as it is very important that we have a truthful understanding of this matter, as it affords an opportunity for the opponents of progression to charge us with untruth, when it is merely a mistake about the name of councils while the matter may be true.

We find that the council of Laodicea, A. D. 363, admitted in the list of inspired books all the Hebrew books and the Apocryphal Baruch. This list had previously been adopted by Origen.

The list of Augustine, who lived about the year 375, was the Hebrews, Tobit, Judith, the Wisdom of Solomon, Ecclesiasticus, and 1st and 2d Mackabees, which was adopted by the third council of Carthage.

Jerome did not receive the Apocryphal books as the inspired Word of God.

By a decree of the council of Hippo, A. D. 393, the New Testament was declared to be the four Gospels, Acts, Thirteen Epistles of Paul, one to the Hebrews, two of Peter, three of John, one of James, one of Jude and the Apocalypse of John.

The decree of Hippo was adopted by the council of Carthage, A. D. 397, but placed Hebrews among Paul's fourteen Epistles. A few years after, Pope Innocent I, confirmed these books by his decree as sacred. This settled the question of the canon of the Latin Church.

The Synod of Aix, A. D. 789, excluded the Apocalypse.

The canon of Hippo and Carthage was confirmed by the council of Trent.

Notwithstanding the action of the councils alluded to above, the great authority in such matters, Dr. Lardner, admits even so late as the middle of the sixth century, the canon of the New Testament had not been settled by any authority that was decisive and universally acknowledged; but Christian people were at liberty to judge for themselves concerning the genuineness of writings proposed to them as apostolical, and to determine according to evidence.

I would like to pursue this subject further and show the slippery grounds upon which Christians stand in supporting the authenticity and divine inspiration of the New Testament, but space must prevent. The strongest proof they have of the Trinity (1st John, 5 chapter, 7th verse), is beyond any question an unauthorized interpolation even if the New Testament is admitted to be of Apostolical origin and divinely inspired (see 3d verse Milman's Gibbon, p. 556), but I must close.

I might add by way of a postscript, that a Mr. and Mrs Brown, has been holding revival meetings in the neighborhood of Manhattan for six weeks past, and received the names of over forty converts. I live nine miles from my P. O., (Manhattan) and the meetings were held in two different school houses. I live in one of the school districts, and considered that I was warranted in sending them a respectful invitation to debate the merits of Christianity and Spiritualism, but I received in reply, that "debating is not our mission." This was certainly cool. It would not do to let their converts hear the other side. I am really beginning to look upon the preachers as a set of cowards. The Rev. N. B. White, of Manhattan, about two years ago challenged me to debate on the broad platform of Christianity and spiritualism. Of course I accepted. I have written him five letters requesting him to appoint a time, but received no answer. The last time I saw him, when we had any conversation about the subject, he would debate the question in the shape of the following resolution:

RESOLVED, That Modern Spiritualism is the works of the Devil."

I objected to the wording of the resolution as I know nothing about the works of the Devil. I saw Mr. White the other day and informed him that I would accept his resolution, rather than have no debate. This reply was, "Are you going to." The reason I write this to the JOURNAL, is that both the Manhattan papers declined to publish a note from me on the subject of Mr. White's challenge, and failure to "come to time," because their readers would think they were opening their columns to Spiritualism. I felt it my duty to discontinue both papers. I will support no paper that will admit communications on one side only.

The preachers here, I am told in their pulpits, denounce Spiritualism as a "delusion," the "Devil's works," etc. The press is closed to us; the preschers will not meet us in debate, dare not. We cannot reply to them in their pulpits. Now, what are we to do? I see no other course than to submit quietly, and remain silent, and that is rather hard. Orthodoxy has the advantage over us. The preachers can gain the ear of the people. So would "free thoughts" if we could get them into a public discussion, but they are too cunning. Our only course is to try and get the people to investigate the subject, and every Spiritualist who can speak in public, ought to come before the people as often as possible. I am willing to travel thirty miles to hold a discussion with any preacher on the broad platform of Christianity vs. Spiritualism. I would not like to go further, as "money matters are too tight" for me to pay my expenses, and I am not a "big gun" enough to warrant any community in defraying traveling expenses.

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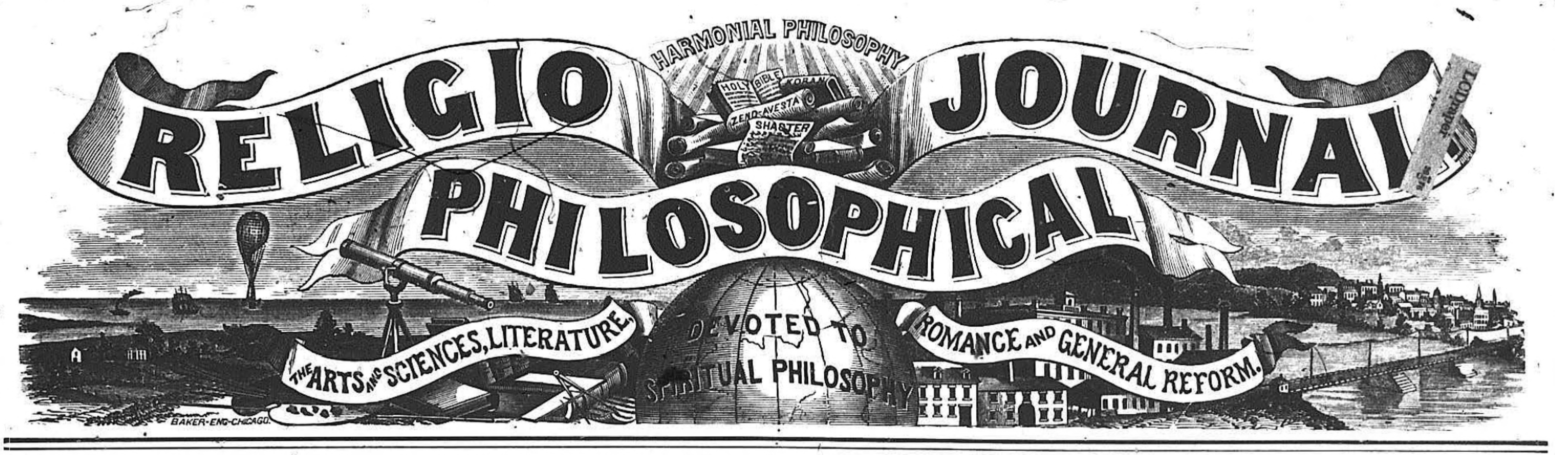

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XVI. S. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR. CHICAGO, APRIL 11, 1874. $3.00 A YEAR, IN ADVANCE; SINGLE COPIES EIGHT CENTS. NO. 4

SPIRITISM, GOD, AND IMMORTALITY.

A Lecture by Prof. A. Vander Naillen before the Chicago Free Religious Society.

The free religionists, generally, constitute a class of people who wish to deal with realities. Their emotional nature does not seem to be developed to an abnormal point, for we do not find them shedding tears nor exulting over every little incident of life. They are not generally found disposed to despise nor to exalt, at short notice, any human action or event. Nor are they habitual dwellers in the regions of the imaginative, and their speculations are hardly of that dreamy or misty nature, whose invariable fate is to be dispelled by the first ray of light that shoots over the morning's horizon. Now, let me ask you if this mental disposition of the free religionist is not a commendable one? There is recorded somewhere a proverb whose merits are such in my estimation, that its author ought to be canonized, if he cared for canonization. It is this: "Let reason, and not impulse, guide your actions!" This proverb ought to be printed in large, golden letters, and hung upon the walls of every bed-room. Before going to sleep our last look would be for that beautiful proverb, and during our sweet slumbers, I have no doubt but Dr. Carpenter's "unconscious cerebration" would expound it, and get it ready by morning for application in our daily actions of life.

The free religionists, generally, are great lovers of this proverb, for they try hard to obey its commands by repressing impulse whenever it is unwarranted by reason. Now, reason takes its own good time before it decides how to act, for it likes to look at both sides of the question submitted to its arbitration; it loves to take testimony *pro-* and *con*; to weigh that testimony, and when it has well gathered all the elements necessary to an intelligent judgment, then, but then only, is it willing to render its verdict, and to take the responsibility of guiding actions.

It is due in part, perhaps, to this process of mental preliminaries that the serious and systematic investigation of the phenomena of spiritism has not been undertaken as yet by the free religionist. A second cause for it may be found in this, perhaps, that the spiritists themselves have seldom manifested a desire to have those phenomena fully investigated, as their reality and genuineness have always been beyond any question to themselves. Not only were, and are, the phenomena positively real to the spiritists, but they "know," through proofs most decisive to themselves, that those phenomena are caused by the direct action of men and women that have died, some of them as long ago as a hundred thousand years! These dead men and women have a gazeo-ethereo--magnetico--electrico--material body, invisible, as a general thing, to any but sickly, nervous persons, especially those suffering from some chronic disease of the stomach, or else by persons having been electrically shocked, and called, very scientifically "mediums."

A few years ago, when the whole world had table-tipping on the brain, the inquiry into this mysterious force, moving, sometimes without contact, ponderous articles of furniture, was general among the people; every table-tipper had his own theory about the matter. Science alone, when it did condescend at all to give a passing notice to these phenomena, which were baffling millions of minds, seemed more disposed to deny their existence, than to try to trace their origin to some known physical law.

On the other hand, the spiritists affirmed, in the most positive manner, that spirits of dead men moved all these tables, pianos and chairs. When some objections were made to these statements, or when proofs for such assumptions were asked, very unsatisfactory answers were returned. They were, however, accompanied by stronger and more positive assertions as to the power of spirits, by the relation of still more wonderful experiences and phenomena, the whole invariably followed by unremitting appeals to our faith and blind belief. Soon those of the inquirers possessed of a serious turn of mind, found themselves in a hopeless dilemma. On the one hand they were met by the scientists, who, without any reason sufficiently based to convey conviction, positively and sneeringly denied all the phenomena claimed by the Spiritists, and on the other hand they were met by the spiritists, who most positively asserted the genuineness of the phenomena, and without any better reason, apparently at least, ascribed them to the concerted-action of bodies of spirits of dead men and women.

In the midst of these irreconcilable and hopeless statements, the candid investigator was lost, and finally dismissed the whole matter from his mind, as incapable of solution, for the time being at least.

Of late years, however, Spiritism has been spreading most wonderfully. Dozens of periodicals, expounding its philosophy, have sprung up, and some of them are to-day paying very handsome dividends. These papers a few years ago, and I include in them the Boston *Banner of Light*, were filled with the most unmitigated sentimental trash that any sensible human soul could well conceive of. Indeed, when I read the two first numbers of a spiritualistic paper that came to my notice, I became convinced that it was edited by a society of lunatics. To-day, I must confess and I cheerfully do so confess, that some of the organs of the Spiritists are high-toned, with a decided scientific tendency, courting investigation for the phenomena, and containing, at times, some of the highest thoughts our century has brought to light. And to "give to Cæsar that which belongs to Cæsar," (which a Free Religionist should never refrain from doing), I must say that the literature of the spiritists has done more to eradicate a blind belief in the Bible, than any other agency I know of, and more than can readily be estimated. If I allow myself to make so broad a statement I make it only after a thorough survey of the field, here as well as in Europe.

To show how easily spiritism overcomes theological embarrassments, and how speedily it makes converts, at times, I will cite a single instance that came under my personal observation.

A few years ago I was living in Lake county, Indiana. One of the wealthiest farmers in that county sent his son as a pupil to my institute. Parents and son were Methodists of the strongest brimstone persuasion. I was investigating Spiritism at that time, and busy reading A. J. Davis' works. My new student saw these works, together with some Spiritualistic papers lying loose about my office, and from these he concluded of course that I was an out-and-out Spiritist. One day I had to go to the county seat. Coming back late at night, while passing near the farm where the parents of my Methodist student were living, I was suddenly stopped in my homeward journey by the father of that pupil, who took my horse by the bridle and forced me to stop with him over night. Being tired, hungry, and cold I cheerfully acceded to his request. After supper we retired to a snug little parlor, and having conversed about various topics, my host broke out in this way: "Professor, I have heard that you are a Spiritualist. I confess that at first I would not believe the statement, but when I went to see my boy, the last time, at your institute, he pointed out to me all the infidel books you were constantly reading. I could not withhold my belief any longer. Well, Professor," said he, "I am deeply astonished that a man of your standing should indulge in such an ungodly belief! What does your wife say about the matter? Does she allow you to associate with the free-lovers? You know very well that all the Spiritualists are either divorced or live with somebody else's wife?" And so my host went on for over half an hour. Three months after this happened, a cousin of this same man came from Kansas on a visit; he was a Spiritist. He proposed a circle, of course, and a circle was held. A little girl, 12 years old, became entranced, and delivered a poem, purporting to be given by Lord Bacon. Night after night circles were held, relatives invited, neighbors astonished, and one week later, my former host so terribly shocked at my supposed Spiritualistic belief, was sending Lord Bacon's communications to *The Religio-Philosophical Journal*, with most earnest entreaties for publication. To-day, that so-terribly devoted Methodist is a staunch Spiritist, confesses to find the sweetest consolation of his life in the teachings of spiritism, and does not take the Bible for authority any longer. This is by no means an isolated fact, but conversions are going on at the same ratio all over this country and Europe.

I have often wondered how this rapid development could be possible; but if we read the literature of the Spiritists carefully, this quick growth is easily explained. Spiritism has two powerful holds upon man; it grasps his heart and makes a stringent appeal to that irresistible attraction for occult things which exists in every human being in inverse ratio with his intellectual development. It is a well-known fact that, in any event of life in which the human heart is deeply interested, the brain must be constantly called to the rescue, lest the "heart should run away with the head," and after all the heart really runs away with it, as has been discovered in a great many investigations.

But this is not always the case. Spiritism has often made converts among men who kept their heads decidedly upon their shoulders, and who commenced to investigate the phenomena with a firm conviction that they would be able to expose it as a fraud. Among the latter was Prof. Hare, of Philadelphia, a celebrated electrician, an author of renown, professor of physics and chemistry in a college of high repute, and a member of the Academy of Sciences. After having witnessed the moving of ponderous bodies, where the mediums touched these bodies only with the tips of their fingers, he thought that there must have been a muscular force brought into action, perhaps unconsciously. He went to work at building an apparatus that would detect and record on a dial any force, however small, that would be applied to it. The apparatus was soon constructed, very ingeniously, indeed, and with great care. The needle on the dial was exceedingly sensitive, and would move at the bidding of the minutest unconscious force. When his apparatus was in working order, Prof. Hare thought he would put the letters of the alphabet around the dial, "so as to enable the spirits," said he with irony, "to spell out their messages without rapping the table to pieces." After this was done the professor held his hand above the platform of the apparatus, ready to give it a last trial, when, lo! the needle set moving! Deeply astonished, he looked beneath his hands and saw that they did not touch the apparatus in the least. He could not believe his own eyes. He tried again and again, and the needle set to moving every time! Dumb-struck, the professor did not know what to think of the matter; he was certain that neither hand nor sleeve touched the apparatus, and that there was no tremor about the table capable of moving the needle; still the needle kept on moving, and very decidedly, too. A thought rushed through his brain: "The letters of the alphabet are on the dial," said he to himself, "let me ask a question." "If there are any spirits present, will they please spell out their name?" He held his hands above the apparatus, and his astonished eyes beheld once more the needle moving with little jerks, as if obeying some electric force. It spelled out, "Yes, your father." Perfectly taken aback, the professor threw himself upon a sofa in as perplexed a state of mind as a man well nigh can be. While pondering over this unexpected adventure, a second thought struck him. He asked: "Are there any other spirits present?" The needle spelled out slowly the name, "Cadwalader." "If you are the spirit of my friend Gen. Cadwalader, to whom I served as second when he was killed in a duel, you must certainly remember the last secret he whispered into my ears, while dying; a secret that nobody in the world but he and myself knows. If you are the spirit of the general, then spell out the secret." The needle set to work, and spelled out, letter by letter, the very secret Prof. Hare had kept sealed in his bosom for so many years.

During a period of four years, after this wonderful adventure, Prof. Hare investigated Spiritualism, with all the skill and caution that science can apply to any experiments. After the lapse of so long a period of sober thought, only, did he submit the results he had obtained to the Academy of Sciences. He stated, that upon setting out to investigate Spiritism, he held the firm belief that he would be able to prove the whole phenomena either a fraud or an illusion. But, said investigation having resulted in a positive conviction in the reality of spirit intercourse, he thought it a matter of simple honesty to make a statement of it before the Academy regardless of the painful consequences this confession would not fail to entail upon him. The Academy repudiated Prof. Hare, without consenting to give even a fair hearing to his explanations, and notwithstanding his titles to respect as a noble veteran of science.

Shall we, as Free Religionists, indorse such proceedings as those of the Academy of Sciences referred to? Shall we also refuse to investigate well authenticated phenomena, because they "seem" to be in opposition to our accepted notions of natural law? Shall we forget that science is almost a new-born babe, only one score of years old, and at spelling out the "Alpha" of things? These learned academicians of Philadelphia had certainly the right to refuse to believe in the reality of spirit intercourse, upon the simple statements made by one of their members, no matter how high his standing or authority, but there is one right they had not, and that was to snub Prof. Hare, or to decree the impossibility or fraud of the phenomena claimed to be real, by a hundred thousand apparently sane people, without having given a thorough investigation to the matter. Such conduct would hardly be expected from an academy of sciences located in the Sandwich Islands. If we call ourselves Free Religionists, gentlemen, let us be free religionists, "free" in the full acceptance of the word. One feels so good to know that truth will be ever welcomed in our bosom, from whatever quarter it may come, and that we care not how many images it sweeps from the sacred shrine of our hearts, for we know that images which depict not the truth, are worse than useless. Our soul should be like a perfect sheet of plate glass, receiving all the light that comes to it, illuminating itself by it, and transmitting the same to those behind it, enriched with the sparklings of its own gems. If the light that comes to us, either from science, philosophy, or theology, did seem to converge toward the proof of the existence of a personal Devil, we should receive that light, for if the Devil really should exist, we, as Infidels, are more interested than anybody else to know it. If abundant rays of light, analyzed by the spectrum of reason, seem to show that the gods we have worshiped so far are but scarecrows for infantile minds, relics of barbarian ages, and if the same rays of light show to us unmistakable landmarks of a superior and vastly transcendent intelligence to which the physical universe seems to be entirely subjective, let us receive that light; for, if that intelligence is personified, we want to know in what relation we stand to it, and if it is not personified, then surely we want to know, if it is within the possibilities of man, to make that intelligence subservient to his destiny, through labor, study, and everlasting progression.

Further, if certain phenomena come to light, manifested by physical forces, unknown to us, do not let us deny the phenomena because we do not understand their actuating principles, but let us investigate them, discover their prime movers, and through the study of their laws, apply them to the outworking of our own destiny. If these strange phenomena of the Spiritists are destined to prove the continued existence of man after death, there is nobody more interested in that fact than man himself, consequently we should earnestly and truthfully investigate them in all their bearings. We know, however, that there was a time when it was not considered "respectable" to have anything to do with Spiritism; somehow, deserved or undeserved, it was current everywhere that spiritists, as a class, were not of a high order, either moral or intellectual. If this was ever a sufficient reason to the seeker after truth not to investigate their phenomena, we know that, to-day, this reason has ceased to exist, for we are aware that some of our best and most influential men and women openly confess belief in the reality of spirit intercourse.

Judge Edmunds, of New York, a judge of the criminal court, is a confessed believer in spirit communion, and his social and judicial standing is very high, his veracity unimpeachable.

Mr Varley, of London, a distinguished civil engineer, Fellow of the Royal Society of England, is a confessed spiritist, and has investigated the phenomena, being as wide awake as any prominent man can be.

Robert Dale Owen, of this country, you all know of him, is a confirmed spiritist, so is Wm. Denton, a renowned geologist, besides hundreds of others, equally as prominent in the various pursuits of life.

You all know that Queen Victoria, of England, is a most confirmed believer in the communion of spirits. So is the ex-Empress Eugenie, of France, and the Emperor of Russia is a personal friend of the medium Home.

The most interesting and most conclusive investigation that has ever been made of the phenomena of spiritism came to light two months ago, and a synopsis of its results is given in the English *Quarterly Journal of Science* for January, in advance of a book which will be published at an early day. These investigations have been conducted by Wm. Crookes, the editor of that journal. Mr. Crookes is an eminent and much respected gentleman in the field of science, an authority in chemistry, a physician of repute, and the editor of two prominent scientific publications, *The Quarterly Journal* already mentioned and *The Monthly News*. All the discourses in science that Mr. Crookes has ever made have always been readily accepted by the scientific world on account of the known precision, minutiæ and correctness of judgment with which he was known to conduct his researches.

To this investigation of Mr. Crookes I attach more importance than to all the other investigations put together. We all know that a thorough scientific experimentalist is the only person capable of excluding any and all possibility of fraud or illusion from such investigation, just as much as a competent or skillful anatomist is the only person capable of analyzing the functions of the human brain. Moreover, Dr. Crookes is so candid throughout his exposition of the facts he has witnessed, that he himself really seems to be more astonished at their results than anybody else.

While writing his article, he almost questions yet if he was awake or asleep when witnessing those wonderful manifestations, so directly in opposition to the known laws of gravitation. He can hardly reconcile as yet, the phenomena he took cognizance of through his five senses, with the almost axiomatic dictates of science proving these phenomena to be literally impossible.

Mr. Crookes says that a preliminary survey of the manifestations of Spiritism had convinced him that there was something in them, and he concluded to give a few months to their investigation. But the phenomena taking place under his eyes, proved to be so varied and of so different a nature, that as a truthful student of natural law, he could not refuse to follow these phenomena wherever they would lead him, and as a consequence, he had to give several years to their investigation. Most all the phenomena witnessed by Mr. Crookes occurred in his own rooms, in broad daylight, and under conditions of his own creation, precluding most positively any trickery, and always in the presence of several persons, selected on account of their truthfulness, respectability, and correctness of mind.

And now, let us relate a few of the phenomena seen by Mr. Crookes and his friends:

They saw a chair move slowly toward a table, when nobody was near it, the medium and the witnesses being on the other side of the room. They saw a heavy table, under the same conditions, rise a foot and a half above the floor. They saw Mr. Home, the medium, lifted several feet above the ground; this on many occasions. They saw an accordeon float in the air about the room, playing all the while. They saw a card-plate float in the air also; a coral necklace stand on end, and many other wonderful manifestations of the same category. Mr. Crookes has had a self-luminous, crystalline body placed in his hands by a hand which did not belong to any person in the room. In full daylight the doctor and his friends have seen a luminous cloud hover above a heliotrope, break off a sprig, and carry the sprig to a lady. On several occasions they have seen similar luminous clouds condense into the form of a human hand. Mr. Crookes has seen many such hands, affording ample opportunity of satisfying himself of their reality. These hands do not always appear solid; sometimes they appear as a cloud; sometimes they are condensed; in fact, they appeared to him in all stages of formation, from a nebulous cloud up to a solid, warm, life-like hand. In the latter case, the hand became hazy at the wrist, and at that point dissolved into a kind of cloud. In one instance Mr. Crookes grasped the hand firmly with a determination not to let it go, but the hand melted away, slowly resolving itself into vapor again. Mr. Crookes has seen also phantoms and phantom faces, and several manifestations showing intelligence, when he was certain that the intelligence *did not emanate* from any of the persons present.

Now, gentlemen, these facts witnessed and testified to by a man like Mr. Crookes, and many others, do not leave any doubt in my mind as to their real existence. I cannot refrain from believing that Mr. Crookes did really see that which he is ready to swear to that he did see. Further, these manifestations have not been witnessed by Mr. Crookes and his friends exclusively, but have been attested by hundreds of prominent men and women in England and all over Europe, where Mr. Daniel D. Home has traveled.

Now, gentlemen, thousands of facts, more or less similar to these, are manifesting themselves every day in the United States, nay, in our very midst. What is our duty in regard to them? Shall we continue to ignore them, and still claim ourselves reformers, "scientific" reformers; men who base their opinions upon facts only; men who faithfully peruse all the new publications on religion, philosophy, and science; who are eager searchers after every new revelation of the telescope, spectroscope, or microscope? If we decide to continue to ignore these phenomena knocking at our very door, phenomena so pregnant with promises, so full of biddings to science; if we persist, say I, in refusing to receive the key now offered to us, that would open, perhaps, the precious storehouse of nature's occult forces, had we not better stop talking about the existence of God, the immortality of the soul, and especially about progression?

What are the reasons generally given for not investigating the phenomena of Spiritualism? First, it is said that the phenomena do not exist in reality; that the people pretending to witness them are laboring under a momentary delusion or illusion. Second, that the phenomena do exist, but they are due to electricity. Conclusions: That there is no spirit whatever concerned in the matter, either way.

Presuppose that there is no spirit concerned in the matter at all, are these phenomena less worthy of study on that account? Should we not desire to know the secret forces that produce these or any other phenomena transcending our understanding?

The genuineness of the Spiritist's phenomena is freely admitted by every one who has the good fortune of sitting with a first-class medium. However, the reason given, that persons coming into the presence of mediums get subject to certain influence or spell, which makes them see things that do not exist nor take place, is a reason thought to be true by a great many persons. Consequently this is a question of momentous importance to society, and one which should, by all means, be immediately investigated. If the mediums have really the power to obliterate or invert the five senses of any sensible man that comes into their presence, every time they would make use of that power they should be tried for witchcraft, hanged, or burned at the stake as of old. If the mediums are not the guilty parties, but if men like Prof. Hare, Wm. Crookes, Judge Edmunds, Lord Adare, Robt. Dale Owen, Hudson Tuttle, and a score of very respectable, influential, and highly intellectual gentlemen whose names I could give you, and who inhabit this city of Chicago, judges, lawyers, mayors of neighboring towns, doctors, etc.,—if gentlemen of such standing, and who take such an active part in the affairs of the people, are subject to temporary fits of insanity, it is great time that we should ascertain it, in order to impeach them, and send them to the lunatic asylum, if necessary.

To those that attribute the phenomena to electricity, and there stop their inquiries, I would say that Prof. Hare, the great electrician of Philadelphia, applied the most sensitive electrometers to the table and chairs moved by the mediums, and never could detect any trace of that force. What is more, the professor employed the most powerful batteries, in any and every way he could imagine, and never could he produce any phenomena similar to those he witnessed in the presence of mediums.

One of the officers of this society, a most decided Materialist, believing neither in God, heaven, hell, spirit, or immortality, told me repeatedly that he saw, among several other manifestations, a heavy table walk across a room to meet a person just entering at the door. The medium had nothing but the tips of her fingers resting on the upper side of the table; some other force must have done it then; what force was it? Electricity? Suppose it is electricity, should we then not try to find out how that electricity acts through the tips of the fingers of the medium? It seems to me that the discovery of this mode of action would be of infinite value to mankind. I, for one, could apply it to-morrow. I have a house to move on the North side of the city, which is so closely packed between two other houses, that I do not know, upon my word, how to get it away from there without great expense. Suppose the mode of moving ponderous bodies by electrical mediums was discovered, I would simply have to send an order to the medium, who would put the tip of her fingers upon the door-knob, and forthwith I would smilingly behold the house marching out of the lot to its new destination. This electrical solution, gentlemen, is worth while thinking about.

To come back to earnestness, I will say that as students of nature and as progressive men we can give no satisfactory reason to refuse to investigate the phenomena of Spiritualism.

But there is a fact, gentlemen, painful for us to state, which will account, perhaps, for a great deal of the sluggishness shown by us toward the investigation of the phenomena referred to, and that fact is that we are not free men and free women yet.

Every one of us has some chain to drag along, which prevents him from searching out truth as cheerfully, earnestly and hopefully as he should do, if he were unshackled. We have not yet learned to love truth well enough for its own sake, for we are not able yet to give it a hearty welcome under all circumstances, nor to embrace it with all its corollaries, when it comes to us through an unexpected channel, or with iconoclastic proclivities, toward our own little idols. The true reason of our backwardness toward some

[Concluded on 8th page.]

Extracts from our Exchanges.

In order to give our readers a more comprehensive view of Spiritualism and Religious subjects, we shall publish in this Department, the ablest articles of our exchanges, which we are receiving from all parts of the inhabitable globe.

SIAMESE SORCERY.

The Dead Seemingly Raised to Life, and the Living Strangely Metamorphosed.

The far east must ever lead the world in the practice of necromancy. All the skill and mechanical ingenuity of the most expert prestidigitateurs of Europe or America cannot produce a single exhibition which will compare with the feats of the commonest Indian juggler. The Japanese have taught us the greater part of the slight-of-hand illusion which is now paraded before staring audiences in this country and in Europe, but the necromancy of Japan is as boys' play compared with the mysterious jugglery of the nether and farther Indies, and especially of Siam. In the latter country there is a royal troupe of jugglers, who perform only at the funerals and coronations of the kings, and then only in the presence of the nobles of Siam or those initiated into the mysteries of the religion of the country. These necromancers do not perform for money, are of noble blood, and it is seldom that a European sees even their faces. Last year, however, an English surgeon who was in the country performed a somewhat remarkable cure upon a princess, who had been treated in vain by all the physicians of the country. Great was the gratitude of the Siamese court at the doctor's performance, and as a reward commensurate with his great service he was permitted to witness the performance of Tepada's royal troupe of jugglers. This exhibition was given in the sacred temple of Juthia, on the 16th of last November, the occasion being the coronation of the young king. The surgeon's narrative, stripped of a large amount of description and materially condensed, is given below:

IN THE TEMPLE OF JUTHIA.

"Woun-Tajac called me very early, and he and his father's cousin, a jolly, fat old gentleman called Soondatch-Tam-Bondar, set to work to prepare me for witnessing the performances in the great pagoda. A white turban was wound around my head, my skin was stained the color of new bronze, my mustache ruthlessly trimmed down, blacked, and waxed till it had the proper Malayan dejected droop and tenuity, my eyebrows blacked, and native garments furnished me, over which I wore the long white robes which I was told were peculiar to the 'initiated.' The pagoda of Juthia is more celebrated for its sacredness than its size, or the splendor of its architecture. It is nevertheless a building of some very striking features. It is situated without the city, upon a broad and commanding terrace, elevated considerably above the level of the river plains. It is approached from the city by a long brick-paved avenue, wide, straight and imposing.

ADMIT ONE.

Soondatch and Woun-Tajac, each holding me by an arm, now directed me toward one of the doorways of the temple. It was guarded by two men with drawn swords and very fierce aspect, who stood in front of a heavy drapery of red cloth that concealed the interior of the temple from outside eyes. At a triple password these men admitted my companions, but crossed their swords before my breast. Soondatch whispered in the ear of the elder of the two—he started, gazed at me intently, but did not withdraw his barrier. Woun showed him a signet. He took it, and reverently placed it upon his forehead, yet still he refused to admit me. There was a controversy between the doorkeeper and my companions, and at last the elder guardian whistled shrilly upon a bone pipe tied about his neck with a strand of silk. A tall man suddenly appeared, I could not see from whence. He was middle-aged, athletic, and had a most peculiar cunning, self-possessed look of person and intelligence.

"TAPADA!"

exclaimed both of my companions at once, but the man, who was naked except for a breech-clout, took no notice of them. He put his hand heavily, but not unkindly upon my breast, gave me a piercing, long look, and said, in excellent French, 'Are you a brave man?' 'Try me!' I said. Instantly, without another word, he bandaged my eyes with a part of the long white robe I wore; he snapped his fingers suddenly, whispering in my ears, 'Not a word, for your life!' and the next moment I found myself seized in the hands of several strong men, and borne some distance along a devious way, ascending and descending several times. At last I was put down, the bandage was quietly removed, and I found myself squatted on a stone floor; between Soondatch and Woun-Tajac, who, with bowed heads and faces partly shrouded in their white robes, squatted like statues of Buddha, their knees and shins close to the ground, their haunches resting upon their heels, their hands spread palms downward upon their knees, their eyes deflected, and a look of devout reverence and abstracted meditation in their countenances. The light was dim to my unaccustomed eyes, but all around, as far as I could see, were white-robed worshipers crouched in the same attitude of silent reverence.

A WIERD SCENE.

By degrees, as my eyes grew used to the dim gloom, I began to look about me. The place was a square vault, so lofty that I could not see the ceiling, and I should say not less than a hundred paces long and wide. All around the sides rose gigantic columns, carved into images of Buddha always, yet with a thousand variations from the central plan, a thousand freaks of fancy, a thousand grotesqueries, through which shone, the more effectively for the departures, the eternal calm, the stagnant imperturbed ecstacy of apathy of Buddha's remarkable face, with the great pendant ears, and the eyes looking out beyond you into the supreme wistlessness of Nieban—a face that once seen can never be forgotten. By degrees I came to see the plan of this evidently subterranean vault, and to look with wonder upon the simple grandeur of its massive architecture, which was severely plain, except so far as the carving of the great columns went. At the farthest end of the hall, resting against the columns, was a raised dais or platform, covered with red cloth. This stage was raised between three and four feet above the floor of the vault, and was about thirty-five or forty feet deep and one hundred and fifty broad. Behind it a curtain of red cloth hung down from the capitals of the towering columns. In front of the stage, just about the spot where the pulpit of the orchestra in a Greek theatre would be, was a tripod-shaped altar, with a broad censer upon it, in which was burning a scented oil, mixed with gums and aromatic woods, that diffused through the whole vault a pungent, sacramental odor.

THE OPENING CEREMONIES.

Suddenly there was a wild and startling crash of barbaric music from under the stage—gongs, drums, cymbals, and horns—and with wonderful alertness and a really indescribable effect, a band of naked men came out from behind the curtains, bearing each a scented torch in his hand, climbed the columns with the agility of monkeys, and lighted each a hundred lamps, strung from the base almost of the columns sheer up to the apex of the vault, which, I could now see, rose in a lofty dome, that doubtless pierced far up into the interior of the pagoda proper. The illumination from these multitudinous lamps was very brilliant, too soft to be dazzling or overpowering, yet so penetrating and pervasive that one missed nothing of the perfect light of the day. The din of the horrible orchestra increased, and a band of old women came out from under the stage singing (or rather shrieking out) the most diabolical chant that I ever heard. The red curtain fluttered a little, there was a dull thud, and there, right before us, alongside the censer, stood a very old man, but wrinkled, with long hair and beard white as cotton fleece. His finger-nails were several inches long, and his sunken jaws were horribly diversified with two long teeth, yellow and ogreish. He was naked, except for a breech-cloth, and his shrunken muscles shone with oil. He took the censer in his hands and blew his breath into it until the flame rose twenty feet high, red and furious; then, with a sudden jerking motion, he tossed the burning oil toward the crowd of squatting spectators. It shot toward them a broad sheet of terrible flame—it descended upon them a shower of roses and japonicas, more than could have been gathered in a cart. Turning the censer bottom upward, he spun it for a minute upon the point of his long thumb-nail, then flung it disdainfully away toward the audience. It struck the pavement with a metallic clang, bounced, and rose, with sudden expanse of wings.

A SHRIEKING EAGLE,

frightened horribly, and seeking flight towards the summit of the dome. The old man gazed a moment upward, then, seeing the tripod upon which the censer had stood, he sent its legs apart, with a nervous hand, straightened them against his knee, and hurled them, dart-like, toward the eagle. They glanced upward with a gilded flash, and instantly the eagle came fluttering down to the pavement in our midst, dead, and three horrible cobras coiled about him, and lifting their hooded heads defiantly, and flashing anger out of their glittering eyes. The music shrieked still wilder, the snakes coiled and plaited themselves together in a rhythmic dance, lifting the dead eagle upon their heads, and presto! right in our midst there stood the tripod again, with its flickering flame, and its incense-savored breath. A more perfect illusion never was seen.

'That is Norodom,' whispered Woun-Tajac in my ear. Another actor now came upon the scene whom I recognized to be the tall athlete, Tepada. Behind him came a smaller man, whose name, Woun-Tajac informed me, was Minhman, and a boy, probably twelve years old, called Tsin-ki. These four began some of the most wonderful athletic exhibitions that can be conceived. It is

IMPOSSIBLE TO BELIEVE,

unless you saw it, what work these men put human muscles to. I am not going to provoke the incredulity of your readers by attempting to describe the majority of them. In one feat Tepada seized Norodom by his long white beard, held him off at arm's length, and spun round with him until the old man's legs were horizontal to the athlete's shoulders. Then, while they still spun with the fury of dervishes, Minhman sprang up, seized upon Norodom's feet, and spun out a horizontal continuation of the ancient, and when Minhman was firmly established, the boy Tsin-ki caught to his feet in like manner, and the tall athlete, every muscle in him straining, continued to whirl the human jointless lever around. At last, slowing slightly, Tepada drew in his arms till the old man's white beard touched his body; there was a sudden strain, and the arm of men from being horizontal became perpendicular, Norodom's head resting atop of Tepada's, Minhman's head upon Norodom's feet, and Tsin-ki's head on Minhman's feet. A pause for breath, then the column of men was propelled into the air, and presto! Tepada's head was on the ground, Norodom's feet to his, Minhman's feet upon Norodom's head, Tsin-ki's feet on Minhman's head. Each had turned a summersault, and the column was unbroken!

METAMORPHOSES.

One trick which Minhman performed was a very superior version of the mango tree feat of the Indian jugglers. He took an orange, cut it open, and produced a serpent. This he took down into the audience, and borrowing a robe from one, cut the snake's head off and covered it with the robe. When the robe was lifted again, a fox was in place of the snake. The fox's head was cut off, two robes borrowed, and when they were raised there was a wolf, which was killed with a sword. Three robes, and a leopard appeared; it was slain with a javelin. Four robes covered a most savage-looking buffalo, that was killed with an axe. Five robes covered in part, but not altogether, a lordly elephant, who, when the sword was pointed against him, seized Minhman by the neck and tossed him violently up. He mounted feet foremost, and finally clung by his toes to the capital of one of the columns. Tepada now leaped from the stage and alighted upon the elephant's shoulders. With a short sword he goaded the beast on the head until, shrieking, the unwieldy animal reared upon its hind feet, twined its trunk about one of the great columns, and seemed trying to lift itself from the ground and wrap its body around the great pillar. The music clashed out barbarously, Norodom flashed forth a dazzling firework of some sort, and the elephant had disappeared and Tepada lay upon the stage writhing in the folds of a great boa-constrictor and holding up Minhman upon his feet.

During three hours the exhibition continued, feats of the sort I have described, each more wonderful than the one that preceded it, following one another in rapid succession. I shall content myself with describing the last and culminating wonder of the startling entertainment.

THE BEAUTIFUL LUAN-PRABANA.

A perfectly formed and most lovely nautch girl sprang out upon the stage, and was hailed with universal exclamations of delight, everybody calling out her name, Luan Prabana, as if it were a word of good omen. Her only dress was a short petticoat of variegated feather-work. A wreath of rosebuds crowned her soft, short, black hair, and she wore a pearl necklace, as well as broad gold armlets and anklets. With a brilliant smile she danced exquisitely for some minutes to the accompaniment of a single pipe, then she knelt and laid her head on old Norodom's knee. The boy fanned her with a fan made of sweet-fern leaves, Minhman fetched a lotus-shaped golden goblet, and Tepada poured into it from a quaint-looking flask a fluid of greenish hue. The old yogi-like Norodom took the goblet and blew his breath upon the contents till they broke into a pale blue flame. This Tepada extinguished with his breath, when Norodom held the goblet to Luan Prabana's lips, and she drained the contents with a sigh. As if transfigured she suddenly sprang to her feet, her face strangely radiant, and began to spin giddily around in one spot. First the boy, then Minhman, then Tepada tried to arrest her, but they no sooner touched her than

SHE REPELLED THEM WITH A SHOCK

that thrilled them as if she had imparted an electric spark to them. Spinning constantly, with a bewilderingly rapid motion, the girl now sprang off the stage and down the hall, along by the foot of the columns, Tsin-ki, Minhman and Tepada in active pursuit. In and out among the crowd they spun, the three chasing. Tepada seized hold of the chaplet that crowned her; it broke, and as she was whirled along, a spray of rosebuds was scattered from her brow in every direction. Anything more graceful never was seen. And now a greater wonder. At the extremity of the hall the three surrounded and would have seized her, when, still revolving, she rose slowly into the air and floated gently over our heads toward the stage, scattering roses as she went. At the brink of the stage she paused in mid-air; then, with a slight wing-like motion of her arms, mounted up, up toward the loftiest arch of the vault overhead. Suddenly old Norodom seized a bow and arrow and shot toward her. Their was a wild shriek, a rushing sound, and the dancer fell with a crash to the flags of the floor, and laid there an apparently bloody mass. The music burst forth into a wild wail, and the chorus of old hags came tumultuously forth and bore her off in their arms.

WAS IT A MIRACLE.

Now, from behind the red curtains came a dozen strong men, bearing on their shoulders a great leaden box, which they laid upon the front part of the stage. As they retired the old women came out bringing a low couch, decorated with flowers and gold embroidered napery, upon which lay Luan-Prabana, decked forth in bridal garments, and sweetly sleeping. The couch with its sleeper was put quietly down upon the front of the stage, and left there, while Norodom and Tepada went to the leaden box, and with hot irons attempted to unseal it. "That is Stung-Tieng's coffin," whispered Woun to me; "the old saint has been dead more than half a millennium."

Quickly, eagerly it seemed to me, the two men broke open the fastenings of the coffin, until the side next the audience falling out at last, a teak box was discovered. This was pried open with a small crowbar, and what seemed a great bundle of nankeen taken out. Tepada and Noredom commenced to unwind this wrapping, which was very tight. Yard after yard was unwound and folded away by Minhman, and at last, after at least 100 yards of wrapping had been taken off, the dry, shriveled mummy of a small, old man was visible, eyes closed, flesh dry and hard,—dead and dry as a smoked herring. Norodom tapped the corpse with the crowbar, and it gave a dull, wooden sound. Tepada tossed it up and caught it—it was still as a log. Then he placed the mummy upon Norodom's knees, and fetched a flask of oil, a flask of wine, and a censer burning with some pungent incense. Norodom took from his hair a little box of unguent, and prying open the mouth of the mummy with a cold chisel, showed that the dry tongue could rattle like a chip against the dry fauces. He filled the mouth with ungent and closed it, and anointed the eyelids, nostrils, and ears. Then he and Tepada mixed the wine and oil, and carefully rubbed every part of the body with it. Then, laying it down in a reclining position, they put the burning censer upon the chest and withdrew a space, while the drums and gongs and cymbals clashed and clattered, and the shrill, cackling treble of the chorus of old women rose hideously.

A LA LAZARUS.

A breathless pause ensued—one, two, three minutes—and the mummy sneezed, sneezed thrice, so violently as to extinguish the flame of the censer. A moment later the thing sat up, and stared, blinking and vacant, out around the vault—an old, wrinkled man, with mumbling chops, a shriveled breast and belly and little tufts of white hair upon his chin and forehead. Tepada approached him reverently, upon his knees, bringing a salver, with wine and a wafer-cake. The old man did not notice him, but ate, drank, and tottered to his feet, the feeblest, decrepit old dotard that ever walked. In another moment he saw the nautch girl slumbering upon her couch; he scuffled feebly to her, and, mumbling, stooped as if to help his dim eyes to see her better. With a glad cry the maiden waked, clasped him in her arms and to her breast, and kissed him. Incomprehensible magic! He was no longer a nonagenarism dotard, but a full-veined, fiery youth, who gave her kiss for kiss. How the transformation was wrought I have no idea, but there it was before our very eyes. The music grew soft and passionate, the chorus of the old women came out, and with strange Phallic songs and dances bore the two away—a bridal pair. I never expect again to behold a sight so wonderful as that whole transformation, which, I may mention, my learned Jesuit friend, to whom I described it, regards as a piece of pure symbolism. His explanation is too long and too learned to quote, but he connects the ceremony with the world-old myth of Venus and Adonis, and claims that it is all a form of sun-worship.

BACK TO THE TOMB.

The show went on for some time longer with many curious feats. At the end of an hour the Phallic procession returned, but this time the Bayadere led it, a strange triumph in her eyes, while the youth lay upon the couch sleeping. The Phallic chorus sank into a dirge, the youth faded visibly; he was again the shriveled dotard; he sighed, then breathed no more. Luan-Prabana retired sorrowfully; Norodem and Tepada wrapped the corpse again in its interminable shrouds, restored it to the coffin, and it was borne away again. The attendants climed up to and extinguished the lights. I was blind-folded and borne away again. I found myself once more at the doorway of the temple in the broad sunshine with my friends—as the mystic ceremonies of the great temple of Juthia were over, it may be for many years.

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Dishonesty.

And now comes a doleful story from another county. A loyal office-holder has come to grief. He has stolen $5,700 of the Delinquent Tax List Fund, and the Lord only knows how much more. We know him! He was a loyal man! His bosom overflowed with patriotism! He could scarcely endure the sight of a rebel, provided he had a gun on his shoulders. And Oh! how he hated Democrats! His patriotic soul was completely stirred up when the name even was mentioned! And then he belonged to church! He whistled psalms through his nose, and made a great many believe (among those his wife) that he was one of the saints ready to be transported to Heaven. And she, poor, good woman, with as pure and noble a soul as ever breathed within walls of clay trusted in him! And all this while the hypocritical hound was stealing from the people and investing the proceeds in farms.—*Ottumwa (Ia.) Democrat.*

B. F. UNDERWOOD.

His Lecture at Whiteside, Ill.

Last Monday and Tuesday evenings this celebrated liberal thinker lectured to the citizens of Whiteside. The ideas advanced were radical, and evidently the result of careful investigation. The subject of the first lecture was the "Triumph of liberal ideas and the duties of liberal thinkers." The speaker in a few words reviewed the liberal *status* as at present exhibited. Referred to it not as a systematically organized movement, and deprecated the union of liberals for aggressive purposes. The popular objection urged by orthodox minds that free thinkers could show no colleges, hospitals and asylums, was met by the statement that such aggregation or exclusiveness was not encouraged by liberal minds. What has been done by freethinkers to build up the fabric of society was skillfully portrayed. Gliding into the field of science, the labors of eminent free thinkers in the domain of astronomy, geology, archeology, Egyptology and evolution were exhibited in a striking manner and represented as having benefited the world and established permanently the right of free thinkers to a "recognition of results." The field of "historical criticism" occupied by Buckle, Froude, Lecky, Gibbon, Hume, Voltaire, Renan and Strauss was compared "in occupancy" with the orthodox critics of history, and the force of intellect claimed for the advocates of "free ideas." The speaker referring to the "cropping out" of liberalism among the more modern masters of literature, presented ideas by "George Eliot," "George Sand," Justin McCarty, Bayard Taylor and Mrs. Stowe, from the realm of fiction. Among the humorists, Josh Billings and Mark Twain were quoted. The essayists Holmes, Higginson, and Emerson were offered as members of the great army of free thinkers. Walt Whitman, Hay, Harte, and Tennyson in poetry were cited as the exponents of liberalism in religion.

The growing opposition to the claims of the Bible to be a work of inspiration was proven by exhaustive arguments. The opinion of Bishop Colenzy that the books of the Old Testament were unworthy of credence as the Word of God, also the paragraph from an article on modern skepticism in Scribner, in which Froude says: "The truth of the gospel history is now more widely doubted in Europe than at any time since the conversion of Constantine" were cited to illustrate the opposition of great minds against the claims of Bible inspiration. Mr. Underwood sketched the labors of free thinkers in the cause of the slave, temperance, the rights of women; also the results of liberalism in church reform. The intellectual and moral worth of the free religionist he remarked is now confessed, as exemplified in the case of Mill, Parker, Emerson, Higginson and many others.

History was appealed to and statements offered to establish the great modification of belief among the clergymen and the members of churches. Position after position is abandoned by the orthodox as untenable, falling before the sword of criticism and investigation in the hands of thinking men and women. The change in public sentiment was strikingly illustrated by citing the fact that Gerrit Smith, seventeen years ago was obliged to pay Mr. Greeley $2,000 to secure the publication of a sermon in the *Tribune*. Mr. Greeley stated editorially that he published it as an advertisement and took pay therefor, yet he lost thousands of subscribers. Now in contrast is the radical Fisk, the exponent of Herbert Spencer, publishing his sermons in the *World*, and full reports of liberal lectures made in the daily press. Seventeen years ago when the *Atlantic Monthly* was originated, its liberal tendencies were denounced and the "Autocrat of the "Breakfast Table," by Dr. Holmes first published in the *Atlantic*, condemned as infidelity. Now the *Harper's Magazine*, *Atlantic*, *Scribner*, and *Science Monthly* publish thoughts which would have caused banishment from the family to be the fate of these publications. Instead of men like Parker being forced into exile, Buchner, Tyndall and Bradlaugh are welcomed to promulgate their radical ideas on our shores. Anti-christian books are being constantly published, and the well defined tendency is to liberalism.

The injustice of permitting church property to go untaxed was severely commented upon. In St Louis $20 000,000 and in New York, within a radius of ten miles of the city hall $80 000 000 of church property "goes free." By this legal exemption the infidel is indirectly compelled to support that to which he is opposed; also the weak church to help maintain a stronger. The marvelous growth of the Roman Catholic Church was exhibited, and the statement made that in view of the comparative increase of the Protestants, the great contest will soon be narrowed down between freethinkers and the Catholics—the free thinkers to be composed of the Protestants and the people now known as liberals. We append full notes of the speaker's statistics on the growth of Catholicism in the United States.

In 95 years the United States have increased from 13 States to 37, and 11 Territories. The Catholic Church has increased during a period of 81 years—1790 to 1871—from 1 bishopric to 54; 6 vicarates, and 4 mitred abbots. The total increase of general population was from 2 803 000 to about 40 000 000; total increase of Catholic population was from 25,000 to at least 5,500,000.

In 1790 the Catholic clergy were 21; in 1871 they numbered 4,800, having 4 250 churches and 1,700 chapels. Catholic writers vary considerably as to the number of the laity. The *Catholic World*, vol. 3, page 403, says that in 1871 the Catholic population was between 6,000,000 and 7,000,000.

In 1789, when the church was regularly established by the erection of an Episcopal See, at Baltimore, the Catholic population was 30,000.

In the *Catholic World*, vol. 1, page 1 to 8, says: "In 1808, Catholic population 100 000; general population 6,500,000. In 1830, Catholic population 450,000; general population 13 000 000. In 1840, Catholic population 960 000; general population 17 170 000. In 1850, Catholic population 2,500,000; general population 23 191,000. In 1860, Catholic population, 4,400,000; general population 31,000,000. Between 1840 and 1850, the ratio of Catholic increase was 125 per centum; that of general increase, 36 per centum. From 1850 to 1860 the ratio of Catholic increase was 109 per centum; that of general population, 35 59 per centum.

The *Catholic World* is contained a rule, according to which the Catholic population may be fairly estimated. The lowest estimate is that by Clarke—5 500 000; whilst McMaster, and others, claim 10,000,000. The rule is to allow 2,000 to every priest. There is, without doubt 4,800 priests; hence results a population of 9,600,000. Catholic writers say 8 000 000 is a moderate estimate. It seems from the figures which I have quoted, that Catholics have more than doubled themselves in the three decades—1830 to 1860. Now suppose we allow 100 per centum increase from 1860 to 1070, we have 8,800 000. Suppose again that the Catholics maintain for thirty years to come—say to 1900, even half of the per centum ratio between 1830 and 1870, and it will not be difficult to estimate why Father Hecker, editor of *The Catholic World*, declares that Catholics ought to be able to elect the President of the United States by the year 1900 at farthest. If the increase of Catholics during the current decade shall be in a ratio corresponding to that from 1830 to 1870, the next census in 1880 will find them numbering 16,000 000, probably one-third of the whole population.

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PASSED TO SPIRIT LIFE.

Passed on to Spirit-life, from the residence of Dr. S. J. Avery, Chicago, March 18th, 1874, in the 23d year of her age, Miss Frances H. Kopp.

The subject of the above notice, was one whose sweet disposition and amiable character, was felt by all with whom she came in contact. She became a member of the children's Progressive Lyceum of Chicago, soon after its organization, where as leader, she found a large field for the exercise of those noble qualities of mind and heart which endeared her to all with whom she became acquainted. Having received as good an education as could be obtained at our high schools, through which she passed with credit, she felt a desire to become self-sustaining, and had chosen the occupation of compositor, a business in which she had become thoroughly accomplished, when almost at the beginning of her business career, she was stricken down with typhoid fever, which with relentless grasp maintained its hold, until, after an illness of over seventeen weeks' duration, the spirit left its earthly form and passed on to the more genial spheres of the Summer-land.

A large circle of friends will miss the presence of the beloved sister, who, while so young, has been called to participate in the activities of the higher life. The large and beautiful donation of rare and fragrant flowers on the day of the funeral, gave silent testimony of the love and sympathy of the many friends she has left behind.

The funeral services were conducted at the residence of Dr. Avery, No. 328 Walnut street, by Dr. Taylor, who, after singing by the choir, read the following surpassingly beautiful poem, by Mrs. Sarah Broughton, entitled,

MOURN NOT FOR THE DEAD.

Mourn not for the dead; they have gained the bright shore,
Where the sorrows of earth can assail them no more!
They are roaming at will through the gardens of rest,
Where the bowers are in richest luxuriance drest;
And they tune their glad lyres to the deep rolling song,
That echoes the arches of heaven along.

Mourn not for the dead; they have pass'd the dark vale,
That is ever resounding to grief's bitter wail.
How sweetly they sleep in those mansions of peace,
Where the grief-stricken bosom from sighing shall cease;
Though the heart-strings so oft with keen anguish have bled,
Now how softly they slumber; mourn not for the dead.

But mourn for the mourner who sorrows alone,
And muses at eve o'er the bright moments gone;
Sweet seasons of joy 'neath the clustering spheres,
That smile in night's blue like the Seraphim's tears;
Ere the loved ones went down in their beauty to sleep,
Where the dark pinion'd angel their slumbers doth keep.

When the footsteps of spring in the dark valleys appear,
And the flow'rets look up 'mid the moss brown and sere;
When the murmuring rivulets, freed from their chains,
Ring their silvery cadences o'er the bright plains,
The bereaved one will weep for the days that are fled,—
O mourn for the mourner, but not for the dead.

When the soft silken leaflets are trembling to hear
The zephyr's light whispers so silvery and clear;
As the dew-drops of evening are falling around,
We will listen unconscious to catch the sweet sound
Of the tones that oft cheered us at twilight's loved hour,
Ere the spoiler had stricken our heart's cherished flower.

When morning, her banner of glory unfurls,
And the landscape is glistening with diamonds and pearls,
We will weep for the days when the loved one stood by,
With her soft shining hair, and her soul-beaming eye;
And our spirit will yearn for the sleeper's cold bed,—
O mourn for the mourner, but not for the dead.

Mr. Taylor offered a brief invocation, asking for spiritual blessings and angel benedictions on those who felt the sorrow of the occasion most keenly; and again the choir sang that beautiful song commencing, "Let the dead and the beautiful rest."

Dr. Taylor then read as a kind of text for the occasion, Longfellow's immortal hymn, entitled,

THE SPIRIT WORLD,

commencing,

"The spirit-world around this world of sense
Floats like an atmosphere, and everywhere
Wafts through these earthly mists and vapors dense
A vital breath of more etheral air."

The Doctor then proceeded to say that more had been said and written upon the subject of *death*, and its attendant circumstances, than upon any other subject in all the range of human thought. From the earliest time men of thoughtful minds had been asking, "if a man die shall he live again?" and had left the solemn and momentous question unanswered; but, thanks to God and the angel world, this great question has been absolutely settled in the affirmative.

"We, that is, those of us," said the speaker, "who have, of later years, *sought*, have found that though a man die, yet shall he live again. The dark clouds that hitherto had settled down upon the portals of the grave, have been rifted asunder and through the rift we see the 'angels of God ascending and descending,' and catch the echoes of their Summer-land songs."

The speaker then referred to the fact that though he had been a Methodist clergyman for more than twenty years, yet had been all his life long tormented with many doubts, and fears, lest, after all, death might forever cover our fondest hopes of immortality. But by, and through a succession of wonderful phenomena, he had been brought out into the beautiful sunlight of the immortals.

It has been a question with many good and thoughtful people, which should be considered the occasion of the greater rejoicing, the day of one's birth or the day of one's death. If he were going to state an inquiry on the subject, it would be, which should be the occasion of the greater rejoicing the day of one's first or second birth, for in *nature, nothing dies* There is no death! That which is thus miscalled is only *life* escaping from the chains that have so long enthralled it.

Death, so-called, is only change, matter is eternal. Nothing has ever been created, therefore nothing can ever be destroyed. Chemistry does its work upon our bodies, and instead of having "the human form divine," the gases and phosphates and fibrin, spring up in grass and flowers and fruits, or find themselves floating in the form of vapor, upon the blue bosom of sea, or sparkling in the ores and gems of the mine. It is constant evolution. But this evolution of matter has evolved immortal mind—immortal consciousness. This immortal part, when the casket fails, goes on to live in the higher and purer atmosphere of which Longfellow, the distinguished American Bard, has so beautifully spoken in the poem just read.

There is one passage of Scripture, among many others, that I never understood till I came to be a Spiritualist. It is found in John's Gospel, third chapter, where Jesus is reported to have said to Nichodemus, "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth, *so is every one that is born of the spirit.*"

Theology has defined spiritual birth to mean conversion; but I find that converted men are very like unconverted men; as to their coming and going, there is no difference. One can be discerned just as readily as the other. But with the doctrine of the Harmonial Philosophy before the mind, the passage is plain enough. The transition from the physical world into the Spirit-world gives this change of character and condition. To be "born of the spirit" is to come and go like the wind,—as it "listeth," and we cannot tell "whence" or "whither," yet, by the *effects produced*, we can, and do know they have *come* and *gone*

The services as a whole were very beautiful and impressive, the choir singing as a concluding hymn the lines following:

"Shall we know each other there?"

At the grave the Doctor simply returned thanks upon the part of the friends of the deceased, to the neighbors and friends who had shown so much kindness during the illness and death of the departed, and read the poem by Emma Tuttle, "Peace, Perfect Peace."

S. J. AVERY, M. D.

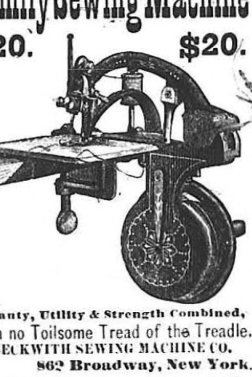
THE RELIGIOUS CHARLATAN.—The business of the religious charlatan, to which he assiduously devotes his time and efforts, is to advertise himself. His life is passed in feeding his own vanity. He seizes every occasion to present himself to public attention, and metaphorically to stand on his head and dance the tight rope for public applause. He is a harlequin, a clown, appearing in the most unexpected places. The moment you see his face you smell sawdust. When he opens his mouth you expect the familiar salutation, "Here we are again!" There is a circus atmosphere all around you. The throng is as eager for the expected excitement as an old Park pit when the curtain was about to rise upon Finn in *Paul Pry* or Fanny Elsler in the *Cracovienne.* Human genius would be unjust to itself and to the world if it did not expose this masker to the sober censure of mankind. For it is to prick such bubbles and scourge such charlatans with scorn that Providence vouchsafes the penetrating eye and the faithful hand to the poet and the story-teller. Their scorching touch avenges the wrong done by the religious charlatan both to Heaven and to human nature. And that no comedy may be wanting, as he writhes and withers under the consciousness of general contempt, he exclaims that to unmask him is to lay guilty hands upon the Lord's anointed.

This religious charlatan, of course, speaks with the authoritative air of one who has been admitted to the Divine secrets. He affects a familiarity with Providence, and, as if he had private celestial information, gravely announces that this or that is "God's purpose," and that "God means" so and so. A shallow coxcomb, whose sole object is to make some kind of impression upon the crowd before him, and who has evidently no fine spiritual sympathies or interests—who knows neither human life nor the wants of men and women, and to whom the ecstatic heights and awful depths of human experience are as unknown as the sublime secrets of science or the noblest aspirations of the soul—flippantly sets forth the Divine intentions to hearts smitten by unspeakable sorrow, or hungering and thirsting for the truth. And while he does this, while, panoplied in ignorance and conceit, he calls himself the Lord's interpreter, the religious charlatan is furious with the Pope, for instance, for doing the same thing.

Does the gentle reader not know him? As he pursues his newspaper, which has now become the history of every day, Sundays not excepted, does he never recognize in the detailed report of speech, or sermon, or prayer the religious acrobat, thimbleringer, charlatan? Is there no name—say, Mawworm, Pecksniff, Joseph Surface—which he often sees in his paper, and which suggests to him one thing only, and that thing humbug? Does he never find himself in a public meeting at which he hears a speech full of ignorance and denunciation atoning for its folly by its fury, and giving the quasi-sanction of religion to the absurdest crudities and to suggestions equally sanguinary and silly? Does he not know that the orator really means nothing evil, means, indeed, nothing whatever except to make himself a little conspicuous, to produce momentary applause, to be mentioned in the morning papers—in a word, to advertise himself? And when the scientific satirists, Dickens or Thakeray, puts a pin through the flimsy babbler, and labels him religious charlatan, is the satirist blaspheming and sneering at religion? Or if the gentle reader strays into a church and finds a man in the pulpit evidently straining to say something either in prayer or sermon which will be odd enough, or grotesque enough, or startling enough to be seized by a sensational reporter to be printed in a newspaper, something which is plainly meant to give the speaker a little notoriety, does it never occur to him that he is listening to a religious charlatan?

When religious societies seek first for a preacher who will "draw;" they promote charlatanism. The ground-and-lofty tumbler presents himself, and the crowd comes in to gape and stare. The whole affair is no longer religious. Having built a costly church, the society must pay for it, and as the payment depends upon the crowd, and the crowd upon the attraction, there must be an attraction suitable to the taste of the crowd. Knowing that his "attractiveness" or power to "draw" is the real tenure of his position, why should the attraction be blamed if he tries constantly to leap higher and jump further? There is no prosperous religious charlatan at this moment who does not know that if he should stop his tricks to-morrow he would be thought to have become tame and commonplace, and he would feel that his position was in danger. Poor fellow! there is nothing for it but leaping higher and jumping further.

The moral effect of the religious charlatan is most depressing. The simple seeker who hears his stage thunder, his flippant familiarities with the Divine counsels, his unsparing denunciations of sinners, his delight in depicting a theatrical hell with all the approved "properties," and the eagerness with which he plunges others into it, while he assumed his own high favor with Heaven, inevitably asks, "What kind of heaven can it be of which this sanctimonious popinjay is an embassador, and what Divine truth can be properly interpreted by such a harlequin?" The simple seeker measures the charlatan by the standard of the Master, and contrasts him with the lovely portrait of the true disciple in the *Deserted Village.* He thinks of John Wesley in the Foundry, of George Fox under the tree, of Roger Williams in his boat, of Dr. Channing in his pulpit, of George Whitefield upon the common; of the sublime heroism and self-sacrifice and suffering of the saints, young and old; of the simple fidelity and purity and earnestness and modesty of the Christian character and life in the new days as in the old, in the familiar circumstances of this time as in the stranger setting of the past—and his contempt for the charlatan deepens into indignation as he thinks of the Christian. The clown in the circus is amusing, but the charlatan in the pulpit is repulsive. You can not dislike the clown, but the charlatan is a moral nuisance.—*Harper's Magazine*



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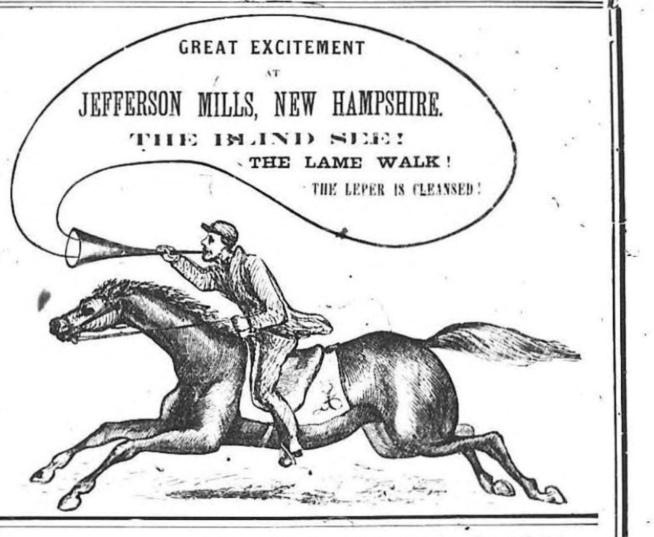
GREAT EXCITEMENT
AT
JEFFERSON MILLS, NEW HAMPSHIRE.
THE BLIND SEE!
THE LAME WALK!
THE LEPER IS CLEANSED!

JEFFERSON MILLS, N. H., *March* 21, 1873:—PROF. PAYTON SPENCE:

DEAR SIR—**YOUR POSITIVE AND NEGATIVE POWDERS** are creating a great excitement here. It can truly be said, in my own person, that the Blind see, the Lame walk, and the Leper is cleansed. I had the **Leprosy** for thirty years in my legs, arms, head, and nearly all over my body. After taking your Positive Powders about four days I shoved up my sleeve to see how my arm looked, and to my utter astonishment the scabs would cleave off easily and leave all smooth; and now my head and body are clean. The **Catarrh** in my head is arrested. They cured my lungs, that were tied up with **Phlegm** and **Cough.** The **Rheumatism** in my muscles commenced many years ago, and by degrees extended all over me, so that I could not raise my right arm to my head, or put on my vest. I can now hold it in any position. **My legs I could only with difficulty get off any way.** I now travel quite easily. By overdoing last fall, I brought on a **Pain** about the **Heart,** and it would beat a few beats and then stop and start again. I could not lie on it all. The Powders have set it all right. Several years ago, from overstraining one eye and a blow on the other I became **Blind,** so that I could not know a person in the same room. Now I can read the large words in your Circular; yet I took only two Boxes of Negatives. On Thursday I called on Mr. Bowles, who had been sick about two years; and his wife was **sick from taking calomel. Her limbs were swelled to her body.** She could not do anything or go about the house. I could not prevail on him to use the Powders. On my way there I met Mr. Woodward, who is acquainted with the Powders, having used them and seen their good effect. I let him have a Box. He went to Mr. Bowles's that night, and after much persuasion got Mrs. Bowles to take one of the Powders. Last night my neighbor came in and said he had news for me—namely, that he was at Mr. Bowles's in the morning, and saw Mrs. Bowles out on the piazza at work. He was greatly surprised, on inquiry she said she took one of Spence's Positive Powders the night before: **it eased all her pain,** and **she slept like a pig.** He said he never saw two persons so elated in his life. Please send me Six Dozen more Boxes.

Yours truly,
A. H. KNIGHT.

WHAT DOCTORS SAY.

In the course of a large experience with the Positive and Negative Powders, I have found them **almost infallible** in all **acute diseases,** particularly **Fevers** of all kinds, such as the **Bilious Inflammatory, Typhoid, Congestion of the Lungs, Scarlet Fever,** etc. I have also found them infallible in **Bowel Complaints** and **Nervous Headache.** I have also proved the Ointment recommended to be made of the Positive Powders (according to Rule the tenth) to be magical in its effects on all kinds of **Sores** and **Erysipelas.**

DR. W. E. JENKS, formerly of *North Adams*, now of *Amesbury, Mass.*

One box of your Positive Powders cured David Willington of a **pain** in his stomach **of 8 years' standing.** Mrs. E. Claflin was cured by the Negative Powders of Numbness, or **Palsy,** of 12 years' duration. The Powders cured Mrs. H. Claflin of **Neuralgia.** They also cured a lady of **Painful Menstruation** when given up as past cure. In cases of **Parturition** (Child-birth), I consider them of great value.

DR. JULIA WILLIAMS, Practical Midwife, *East Braintree, Vt.*

I myself have been afflicted with **Rheumatism** and **Heart Disease** for three years during which time I have not been able to labor. I have taken two boxes and a half of your Positive Powders. My Rheumatism is gone and the Heart Disease much relieved.

DR. A. J. COREY, *Great Bend, Pa.*

I think there is **no medicine in the world like** the Positive and Negative Powders.

MRS. DR. GARRISON, *Newton, N. J.*

In **Ague** and **Chills** I consider them **unequaled.**

J. P. WAY, M.D., *Bement, Ill.*

Your Positive and Negative Powders seem to be **quite a mystery**—no marked action—yet they cure. I have some patients who **can't live without them,** as nothing else has ever benefited them.

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They are peculiarly adapted to the **female constitution.**

DR. L. HAKES, *Cicero, N. Y.*

Consumption,
SCROFULA AND CATARRH
Cured.

Jane Worley was cured of **Scrofula of 15 years standing** with 4 Boxes of your Positive Powders, in three weeks, having had five Doctors before. Her ankles were swollen, and in running sores; in fact, it was all over her body.—(MARTIN WORLEY, *New Petersburg, Ohio.*)

Four Boxes of Positive Powders have cured a little girl of a very bad case of **Scrofula.**—(R. MCREA, *Fayetteville, N. C.*)

The daughter of Henry E. Lepper was afflicted with **Scrofulous Sore Eyes** for several years. Much of the time she could not bear the light, and had to be shut up in a dark room. Ere she had taken 2 Boxes of your Positive Powders, her eyes, to all appearance, were well, and have remained so.—(ROBERT THOMAS, *Osseo, Minn.*)

I had **running Scrofulous sores** on me for 2 years, and could get no cure. I tried all the medicines I could get, but no cure or help until I took your Positive Powders. I am now about well.—(JOHN W. KENDALL *Bethel, Me.*)

I have cured Mrs. Anna Wright of **Inherited Scrofula** with 5 Boxes of the Positive Powders.—(EMMA PRINGLE, *Beaver Dam, Wis.*)

Mother had the **Catarrh** in her head so bad that, when lying down, she could hear it go drip, drip, or a ringing. Your Positive Powders cured her. They have cured my **Catarrh** in the head also.—(MISS E. M. SHAVER, *Burlington, N. J.*)

I have raised one man from the dead with two Boxes of your Positive Powders. It is J. W. Nuttle of this place, who had what the Doctors called the **Consumption.** They said he could not live long. He is now at work for us, a well man.—(G. W. HALL, *New Haven, Ind.*)

Triumphant Victory
OVER
Dyspepsia and Indigestion.

A short time since my mother tried your Positive Powders for **Dyspepsia** and **Indigestion.** If she ate a piece of apple as large as a hazel-nut, she would not sleep a particle all night, but be very weary and nervous. She is entirely well now.—(A. G. MOWBRAY, *Stockton, Minn.*)

Four years ago I used half a Box of your Positive Powders, which took all the **Dyspepsia** out of me, root and branch.—(JOHN O. REDDEBRY, *Hartland, Wis.*)

Your Powders have cured me of **Dyspepsia** in two weeks. I used but one Box of the Positives. My Dyspepsia was chronic and of **30 years standing.** During the last ten years I could not use butter, pork, or pastry of any kind; but now they agree with me as well as they ever did.—(P. P. MILLER, P. M., *Maple Springs, Wis.*)

I have been a sufferer from **Dyspepsia for near 30 years** of my life, and for many years had to restrict myself to the most rigid course of dieting, not having eaten a meal of hog meat, or anything that was seasoned with it, for many years. Three Boxes of the Positive Powders relieved me of all my symptoms of Dyspepsia. I now eat anything that is common without suffering any inconvenience whatever.—(REV. L. JULIAN, M.D., *Branchville, Ark.*)

WHAT WOMEN SAY.

A woman in this place has used the Positive Powders for **Falling of the Womb,** and is high in praise of them.—(MRS. J. GILMORE JONES, Falmouth, Mass.)

My daughter, Martha, has been cured of **Suppressed Menstruation** by the use of the Positive Powders.—(J. COOPER, St. Johns, Ark.)

Your Positive Powders have cured me of **Dropsy of the Womb** of one year's standing. The tendency to Dropsy was inherited.—(MRS. EMMA MIST, Brooklyn, N. Y.)

A woman who had four **Miscarriages** got a box of Positive Powders of me, and they took her through her next Pregnancy all right.—(O. HENRY, Sand Spring, Iowa.)

My wife is now all right in her monthly periods. As I said before, she had suffered a great deal from **Irregularity** and **Flooding.** She had doctered with seven different Doctors for three years; but there is nothing as good as your Powders.—(W. H. KEMP, Smith Creek, Mich.)

Your Positive and Negative Powders have cured a case of **Milk Leg of 16 years' standing,** also a case of Rheumatism, a case of Falling Sickness or Fits, and a case of Dysentery.—(POWELL HALLOCK, Yorkville, Ill.)

Miss Lena Austin was taken with **Stoppage of the Periodicals,** accompanied by great distress in the head, and coldness of the limbs. She was treated with your Positive Powders, and has entirely recovered.—(ROSA L. GIBBS, Pardeeville, Wis.)

No More Headache, Neuralgia, or Rheumatism.

I have been troubled with the Neuralgia for the last 15 years, and at times have been laid up with for six weeks at a time. I have used your Positive Powders for **Neuralgia** and **Sick Headache.**—(LIBBIE G. BARRETT, *White Hills, Conn.*)

I have been suffering **nearly 40 years with Chronic Headache,** and often resorted to Chloroform to get temporary relief; but the paroxysms would return as soon as the effect of the Chloroform wore off. But after using your Positive Powders, I can say with others that they came like an angel of mercy in the night time.—(MRS. M. A. EARLEY, *Huntsville, Ala.*)

I had a severe attack of **Neuralgia** last week, and I stopped it in 10 minutes with your Positive Powders.—(JACOB S. RITTER, *River Styx, Ohio.*)

When I commenced taking your Powders, I had **Spinal Complaint** of nearly 30 years standing; also **Diabetes, Sciatica, Rheumatism** and **Erysipelas.** I am now well of all. Oh, I do think them the most wonderful medicine ever given to men. While on a visit to my sister in Dover she told me that there had been almost a miracle wrought with her in a terrible case of **Neuralgia** with the Positive Powders. She induced me to try them myself. I did so, with wonderful success.—(M. HUNTLEY, *North Richmond, N. H.*)

Negative Powders Cure
Blindness, Deafness,
Paralysis, Lameness,
Loss of Smell,
Loss of Taste,
Loss of Voice.
Typhoid and Typhus Fever.

The **POSITIVES** cure NEURALGIA, Headache, RHEUMATISM, Pains of all kinds; Diarrhœa, DYSENTERY, Vomiting, DYSPEPSIA, Flatulence, Worms; all FEMALE WEAKNESSES and Derangements; Fits, Cramps, ST. VITUS' DANCE, Spasms; all high grades of FEVER, Small Pox, Measles, Scarlatina, Erysipelas; all INFLAMMATIONS, acute or chronic, of the Kidneys, Liver, Lungs, Womb, Bladder, or any other organ of the body; CATARRH, Consumption, BRONCHITIS, Coughs, Colds, SCROFULA, Nervousness, ASTHMA, SLEEPLESSNESS, etc.

The **NEGATIVES** cure PARALYSIS, or Palsy, whether of the Muscles or of the senses, as in BLINDNESS, DEAFNESS, loss of taste, smell, feeling or motion; all Low Fevers, such as the TYPHOID and the TYPHUS. Both the **POSITIVE AND NEGATIVE** are needed in CHILLS and FEVER.

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1 " 22 " & 22 Pos.	1.00
6 Boxes,	5.00

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CHICAGO, SATURDAY, APRIL 11, 1874.

The Dark Side of Life, or What is Evil?

NUMBER FOUR.

In our preceding article, we alluded to the extreme suffering of the inhabitants of Bengal, and referred to the fact that less than a century ago, all of that vast multitude of throbbing life, was calmly sleeping in unconscious matter. No sorrow, no pain, no sensations of hunger, no agonizing scenes then greeted them! Peacefully unconscious, they had then no idea of the intense suffering that would be their lot. Without being consulted, without any knowledge of the fate that awaited them, they were created—ushered into life, to feel the excruciating torments of a famine, and to die of hunger.

There is a beautiful statue standing before us. How life-like, how exquisitely moulded! The eyes are brilliant with animation, and seem to express the divine lustre within. The countenance is tinged with the rosy hues of health, and the features are wreathed with a joyous happy smile. In that statue are veins, arteries, nerves, and a brain,—in fact all the organs of the human body are beautifully represented, and all that is required now, is to animate the same with life! Calmly sleeping, unconscious of the working of the vast machinery of creation, who will touch the secret springs of that statue, and diffuse throughout each organ animated life, making thereof a human being, recognizing the fact that at once it will feel the pangs of hunger, suffer from pinching cold, be racked with pains, and finally die a most miserable death! Would you do it? Can you point to any one who would, if he had the power, resurrect from unconscious life, millions of human beings to suffer excruciating torments, year after year, and finally starve to death! That power which creates, can also sustain, and is it an evidence of divine wisdom to create a want without a supply? Is infinite mercy consulted when millions of human beings are brought forth to die of actual starvation? He who awakens dormant life, should also awaken means to sustain it? He who originates a want, should also originate a supply, or else he commits a grievous wrong! If a man had the power to originate a new passion in each human being, and did not originate a supply therefor, you would consider that he had made a mistake, and you would regard him in the light of a criminal.

The world to-day is anxious to know something of this other side of life, the dark, pestilential side; the starving side, the side of moans and sighs. Misers hoard their wealth, while the sighs of the poor and destitute beat against their crowded vaults, and receive nothing in return but a mocking response! Within those misers' souls is an arid desert where no flowers bloom, where the illuminating smiles of an angel are never seen. Ask them for alms, solicit from them a benevolent bequest, and the response sounds so sepulchral, that you start back in amazement! Within their huge iron vaults with their treasures, is their souls, their aspirations, and they resemble the fiends of pandemonium. There is William B. Astor, worth $60,000,000! For three score years he has walked Broadway, as dead to sympathy as the marble statue, and as unfeeling as a man of clay! If you wish to test his benevolence, to measure the extent of his generosity, call at the office in Prince street. It is well understood that charity is not tolerated there. Mr. Astor's property enabled him fifteen years ago to pay a tax of $49,000, and at present he pays about $65,000, which is a small sum in proportion to his immense estate. When he was a boy his father's property was worth about $1,000,000. The old gentleman died in 1848, leaving $20,000,000, and the estate has much more than doubled since that time. Six hundred houses acknowledge Astor as landlord; but with all his wealth, why, just try him for charity! Thirty thousand women have been driven by poverty into prostitution during the time that Astor's property has thus grown into a colossal pile, and now, while poverty grinds the masses more bitterly than ever, the golden mountain increases still more rapidly under its owner's careful management.

William B. Astor encompassed with $60,000,000,—tottering on the verge of the grave, trembling like a beggar yearning for a piece of bread, compare him with the prostitution, the poverty, the wretchedness, that exists in New York. While he grinds, and grinds and grinds, the moans of suffering ones beat against his coffers, but the lids remain closed; the dollars he has are cold, selfish, and miserly as himself. Thousands of women are driven into the arms of prostitution from sheer desperation—want! In New York city a woman who can realize $7 per week fares sumptuously. A New York reporter says that those next lower down average $4 per week. These he describes as bright, active and industrious, and the most of them without parents on whom they can lean. He alludes to 185 of these poor unfortunates who were discharged in one day. $4 per week, and board bill to pay, washing to have done, and clothes to buy! Imagine the fate of those poor girls. The mælstrom of licentiousness will receive most of them, and carry them still deeper into the vortex of the dark side of life. While favored with a position at $4 per week, they club together, five or six of them, rent a dark, dismal, gloomy, half-furnished room, pay three dollars a week for their board, and have one dollar left to defray expenses of car fare, clothes, washing, and other incidental expenses. These girls have kind, sympathetic, humane feelings. Heaven is there if no where else in their lives. If one is taken sick, the others, out of their extra dollar, contribute to her support, or she is compelled to go to a public hospital. In the case of a widow with children the case is still harder. She rents a miserable room at $1 per week, and with the remainder of her wages $3, must purchase food, clothing, fuel, etc. Next lower down come the girls who strip tobacco. They average 25 cents a day, but have the encouragement of knowing that "smart girls can make 40 or 50 cents." The reporter saw one of these "smart girls" who makes $2 50 a week, and on this pittance supports her sick father, a helpless mother, a crippled brother who is a grown man, and two little children. It is doubtful if Grace Darling was a greater heroine. This class of women do not live—they go half-naked and gradually starve.

Such is the other side of life. Humanity may shudder, the blood may congeal in their veins as they think of the sorrowing ones of earth, and they should inquire who is responsible therefor. Something seems radically wrong somewhere! The very air savors of sorrow borne to our ears from the destitute ones.

William B. Astor is worth $60,000,000, while he is surrounded with the wretched half-starved ones of earth; but there is one whom we have heard of, who is worth still more than he. He lives in a fairer clime, and is the chief ruler there. In his kingdom the breezes ever bear upon them the aromatic hues of health; each rain-drop sparkles with health-giving properties; the sky is studded with beautiful gems of light, and the fields are ornamented with the rarest flowers. Birds with gaudy-colored feathers, and with throats attuned to angelic melodies, gladden the passer-by with their presence. The streets are said to be paved with gold, and each fountain is studded with costly diamonds. The very air is fragrant with incense, and the earth echoes sweet music as you walk along. Angels with wide-spread wings and golden harps are there, as servants to this Prince. He is represented as being pure, noble, merciful, and it is even said that no sparrow can fall to the ground without his notice.

TO BE CONTINUED.

"This is Not True."

The above heading is the language of E. V. Wilson and O. J. Howard (the latter is the man whose soul is so absolutely enrapport with the Moses-Woodhull theories that he votes for her after she is elected, and the former is the man who so pressingly coaxed and implored Mrs. Woodhull to attend his meeting, with an assurance of tender regards, and a safe personal escort), in their postal card circular. They say *that it is not true* that it is [to be] a Woodhull convention.

"Our convention is composed of Spiritualists and Liberalists of every kind, embracing the most, if not all, the respectable Spiritualists of Northern Illinois and Southern Wisconsin."

Now that convention is passed, and our readers know of whom it was composed. Not a public lecturer was in attendance who is not fully in sympathy with Moses-Woodhullism. Moses and Severance dictated terms and Wilson *tremblingly did their bidding.*

Moses and Wilson embraced, kissed and lovingly entered into an alliance (with the consent and approval of Mrs. Severance), for the future management of the Northern Illinois Association of Spiritualists.

Now, let us analyze the language of the postal card circular. They say "*It is not true* that it is a Woodhull convention."

The proceedings of the meeting show that statement to be false. Why did they deny their true colors? Because the doctrine is so pernicious that they know that unless they deceived the true Spiritualists, that they (the true Spiritualists) would shun them as they would any other *cesspool of vice.*

The JOURNAL exposed the falsity of the circular and the people kept away from the disgraceful meeting, and now bless us and the JOURNAL for our bold exposure of the infamous objects of its leaders.

"Our convention is composed of Spiritualists and Liberals of every kind."

If that is true, why is it called the "Northern Illinois Association of Spiritualists."

Infidels do not claim to be Spiritualists, but they do claim to be Liberalists. They would scout the idea of being called Spiritualists; neither do they in the least favor "Moses-Woodhullism." Nor would they listen to the commands of E. V. Wilson as Orderly Sergeant in the execution of the commands of the practical "sexual freedomite," Mrs. Capt. Severance.

Where are the Liberalists of any kind to be found who participated in, or now approve of the late Chicago meeting? No where! Then the lying postal card circular was issued to deceive, gull and induce Spiritualists to attend the Moses-Woodhull meeting, to give character to it.

The Spiritualists of Northern Illinois saw through the transparent fraud attempted to be practiced upon them, and kept clear of it. No Spiritualist in America is now so obtuse as not to see that those Moses Woodhullites are *crawfishing* out of *Spiritualism* as fast as possible.

The shameless pretenders see that they can not take the helm and steer the good ship, Spiritualism; so they are now fitting up a new craft, which they claim is to take Spiritualists and all phases of Liberalism on board, to be commanded by Moses-Woodhullites and sailed into the foul waters of Sensualism.

If there are any other *Spiritualists* than those who have already prominently allied themselves with that craft, after knowing all the facts, who wish to go on board, we hope that they will at once define their position. If not, then we say to all *Spiritualists*, this is the *hour of peril*, of our *heaven born Philosophy*. Let every man and woman speak, and in such emphatic language, that none of your neighbors will harbor a thought that you favor *Sensualism.*

Let no speaker receive the least support at your hands, who advocates "*Sexual freedom.*" Let those speakers who discountenance so called *Moses-Woodhullism*, and keep clear of all of those meetings, receive your hearty support.

The lines of separation are now so fully defined between *Spiritualism* and the infamous doctrine of promiscuity, that no man or woman need longer be deceived. Let Spiritualists speak in a voice not to be misunderstood upon the subject. Millions of new investigators have just entered the field, and will aid in supporting true Spiritualism, provided it holds no fellowship with Sensualism.

Why this catering to "Liberalists of every kind?" The Red Republicans of France, the Internationals everywhere and thousands of *hobbyists*, profess to be "*Liberalists*," and yet *repudiate and denounce Spiritualism.*

Why, we say, and by what authority did Wilson and Howard say that the Northern Illinois Association of Spiritualists "is composed of Spiritualists and Liberalists of every kind?" Such a declaration is a gross imposition upon Spiritualism.

They further say that that society "embraces the most, if not all, the respectable Spiritualists of Northern Illinois and Southern Wisconsin."

The Spiritualists of Northern Illinois and Southern Wisconsin spurn the vile falsehood as worthy only the source from whence it came.

A better class of people are not to be found anywhere in the civilised world, than the true Spiritualists of Northern Illinois and Southern Wisconsin, and not one of them came to this infamous convention, nor would they give the least countenance to it, after they knew it was to be held in the interest of "*sexual freedom.*"

Furthermore, the "Northern Illinois Association of Spiritualists" does not contemplate *membership* from Wisconsin. It is a vile fabrication of *false pretenses* to so publish, and was only done as an excuse for bringing Mrs. Severance, Moses Hull and their followers into the convention.

In conclusion, we say to our readers everywhere, beware of all who with flattering lips and lying tongues, attempt to foist upon you lectures, and milk and water resolutions, half and half sexual freedom and Spiritualism. As Spiritualists, give no quarters to a doctrine fraught with the *seeds of sensualism* in your code of *moral ethics.*

A Delightful Occasion.

We are in receipt of a report of the protracted meeting at Odell, Ill., conducted by Prof. Taylor of this city, who filled the appointments made there by E. V. Wilson. The Odell *Weekly* says: "Dr. Taylor of Chicago, a man of no small talent, and a Spiritualist, has been lecturing to crowded houses this week (four nights) upon Spiritualism. The Doctor has filled Wilson's appointments at this place. His lectures have been of a very pleasing nature, * * * but to our mind objectional, * * * as we are not a believer. It is a very pleasing picture to look at."

On Monday night the Congregational Church was well filled, and on Tuesday evening crowded. On Wednesday night it rained, and was very muddy, yet a fair audience of earnest inquirers greeted the lecturer, and on Thursday evening a splendid audience listened to the Doctor's closing lecture. "*Cui Bono*" was the subject, handled in a masterly manner in an hour and a-half lecture. At the close of the lecture resolutions of a highly complimentary nature were passed.

What was remarkable, is, on Tuesday evening, the evening for prayer-meeting in all the churches, one of the preachers and many of the members were at the lecture. But the Doctor's work was not yet done in Odell. At the close of the last lecture he was invited to stay over another evening and form a "circle" for development and investigation. He did so with the most wonderful results immediately following. Dr. Taylor will select a dozen persons from a promiscuous audience, and arrange them in a circle, and results of an astonishing character will follow, often immediately. It was so at Odell. The circle was chosen from the very best citizens of Odell—at least many of them; as for example:—Capt. Nichols, three of the Wrights, the father and two sons, one a leading and prominent lawyer, thoroughly educated, the other a Justice of the Peace; Mr. Wilson, editor of the Odell *Weekly*; Walden, a leading and successful physician; and others of like good name and character.

After forming the circle, the Doctor gave a lecture on mediumship, forming and conducting circles. In a little while the table began to vibrate and throb like a thing of life, when presently it rose up from one side and gave evidence of a controlling influence, indicating intelligence, and two hours were spent in communion with the saints in light.

This circle was formed of Episcopalians, Congregationalists, Universalists, Swedenborgians and Spiritualists. All was harmony and peace.

There are many choice spirits at Odell, among whom may be mentioned Messrs. Leathers, Pernet, Wright and Sons, Nichols and Wilson, the last of whom is a member of the Episcopal Church, and editor of the paper published there, and yet an earnest inquirer after the truth of our philosophy.

Mrs. E. A. Blair, the Spirit Artist.

The above named most wonderful medium, of whom we have often spoken at length, may be addressed until notice to the contrary, at Norwalk, Ohio, care of Ira Lake, Esq. She will probably remain there during the ensuing Summer.

We have so often reported to the public her peculiar phases of mediumship that it may seem unnecessary to say more about it. But inasmuch as we have about twenty thousand more readers now than when we last spoke about her, we can not forbear to relate that which we have often before said in the columns of the JOURNAL, she is a most wonderful artist while *thoroughly blindfolded* and in an unconscious trance.

We have a standing offer of *One Thousand Dollars* to any living artist who will execute, with his eyes open, a painting such as we have in our reception room, in the same space of time and under the same circumstances, except that Mrs. Blair's eyes were blindfolded, while the artist who accepts this proposition, shall have the full benefit of his eyesight, and a well lighted room.

Our Reception Room is open at all reasonable hours, where the paintings referred to can be seen, free of charge, at any time, by any one who may be pleased to call.

Mrs. Blair's paintings are symbolic—every flower and combination of flowers, is potent with meaning.

She will sit with the mother of a family, all of whom are entire strangers to her, and yet her hand will be controlled, without a word being uttered to give information in regard to the family, and execute a most beautiful *family chart* in symbolic flowers and combination of flowers, representing every member of the family of the lady sitting—her father's family, her husband's father's family, and the families of their respective children. We have one of this kind, our wife having set for it, and gave the medium no clue whatever to a single member of our family, her father's family or our father's family; and yet, every member, both in this and in spirit-life, are delineated.

She, in such charts, delineates all who have previously passed to spirit-life, as well as those who have not, by appropriate symbols. And not only that, but every one who passed to spirit-life without ever having been born into mortal life is delineated. And what is further remarkable, while her hand is thus controlled to paint, her organs of speech are controlled by a spirit thus delegated, to tell their respective ages at death, length of time since death, and names. Our family chart executed by her can be seen at our home in St. Charles at any time.

We advise all who can do so, to avail themselves of the benefit of Sister Blair's mediumship.

Swindlers.

The *Chicago Tribune* says "We regret to notice that some of our religious contemporaries are systematically swindling the Post-Office Department. A writer in the March number of the *Postal Record* says that the *Independent* is sending out papers broadcast marked 'specimen copies,' without paying the postage on them, and that the *Northwestern Christian Advocate* sends a mail-sack full to Denver every week, while it has not one actual subscriber within the delivery of that office, and that 'half the parties to whom they are addressed refuse postage on them.' Of course the mail-clerks in the Chicago Post-Office have no means of knowing what papers are going to regular subscribers from whom postage can be collected, and what are not. Perhaps the publishers think that, if they can afford to give away their papers for nothing, the Government can afford to carry them for nothing. The law, however, does not make provision for the free transportation of dead-head copies of religious newspapers, and this the publishers very well know. The writer in the *Record* thinks that no *honest* publisher would thus abuse the confidence thus reposed in him by the Government."

It is not at all strange that religious papers should swindle the government. They are true to the origin of their religion when they violate every principle of honor and integrity. A miserable sneakthief assisted in arranging their plan of salvation, by betraying Jesus, and the world has no right to expect good results from such pernicious seeds.

Not only do religious papers systematically swindle the Government by sending specimen copies without pre-paying postage, but they publish disreputable advertisements and thereby enable sharpers to swindle the people.

Prof. T. B. Taylor.

The gentleman named above was for twenty years prior to 1871, a minister in high standing in the M. E. Church. He has during that period filled leading pulpits in some of the largest cities, and professorship in some of the leading institutions of learning controlled by that denomination. He is a man of superior ability, a ripe scholar and fine orator.

Three years ago a volume of sermons preached by him in his pulpit as a Methodist pastor, was published under the title of "Lectures on the Resurrection," etc.

In this work the old dogma of a physical resurrection was exploded, and the Spiritual Philosophy clearly and ably defended. He was tried on the heresy of this work, and expelled from the ministry of the M. E. Church. After this his publishers changed the title of the work to "Old Theology Turned Upside-down."

Prof. Taylor's occupation as a preacher is gone, but his usefulness is just fairly beginning. He is open for engagements as a lecturer, and Spiritual societies, Free Religious Associations, and Liberal churches, will find him a drawing card, if they choose to give him a call.

His lectures in Chicago have drawn large audiences, and were reported for the leading daily papers, and read with favor by thousands.

His address is 345 Tyler St., Chicago.

Let it go into History, to be Read by Future Generations.

Prof. (?) S. S. Baldwin is now engaged in the laudable business of showing that Spiritualism is an imposition and fraud. The following card with the preacher's names attached is published and circulated in papers, posters and handbills. We advise the people everywhere, who may come into possession of these missiles, to preserve them for future reference. They have put themselves fairly and voluntarily upon the record. There let them stand before the world.

Infidels will assuredly say that if Spiritualism is thus overthrown, the evidence is *potent in overthrowing* the so-called *miracles* of Christ—the raising the dead, the turning of water into wine, the healing of the sick, and the making the dumb to speak and the blind to see!

Mr. Baldwin, that the Reverend gentlemen exhult over and recommend as having done so great a work, goes so far that he entirely covers, not only Modern Spiritualism, but all so-called miracles of the past, and shows them to be *simple tricks*, if he is to be believed, as the priests seem to desire him to be.

Hold the Reverend gentlemen to their own record—preserve their circulars.

The following is what they say:

CARD FROM THE PASTORS OF PROMINENT CHURCHES IN TERRA HAUTE, IND.

To all whom it may concern: We, the undersigned, pastors of the several churches in this city, having witnessed the recent exposures of so-called Spiritualism in our city, by Prof. S. S. Baldwin and Miss Sallie Cooper, desire to bear testimony to the fact that Prof. B.'s expose was *fair, thorough, complete and most satisfactory* His work here has been of great service to the interests of truth, morality and religion in our midst, and will be in any community, and we commend them to the confidence and patronage of all with whom they may have to do. (Signed,)

N. L BRAKEMAN,
Pastor Centenary M. E. Church.
A. STERRETT,
Pastor First Presbyterian Church.
C. R. HENDERSON,
Pastor First Baptist Church.
J. C. REED,
Pastor Asburn M. E. Church.
E FRANK HOWE,
Pastor Congregational Church.
And every other pastor in Terre Haute.
February 19th, 1874.

Captain Winslow.

The Caledonia (Minn.) *Journal* speaks as follows of Capt. Winslow:

Capt. W. is what is called a seer, and test medium, and is one of the best clairvoyants known. His power is simply wonderful. He described incidents in the life of some of our townspeople known only to themselves, that were true to the letter, even to the very age when they transpired. He describes the spirits of the departed very minutely. At one of his lectures he described the spirit of a lady who was well known here, one who resided here for years but who has been dead some ten years. The description was so perfect, even to the initials of her name, that all who knew her in life recognized her at once.

Capt. Winslow is a Spiritualist, but he shows conclusively that true Spiritualism has no affinity with license or lewdness. His countenance bespeaks a man of fine moral perceptions and high aspirations. His language is pure and chaste and he is a fluent and graceful speaker. In his rendering of Poe's Raven, he claims to be controlled by J. B. Booth, and one is almost forced to believe him when they listen to the matchless pathos, and the agonizing despair, that only a Booth could portray; this recitation alone, is worth more than an ordinary lecture.

Capt. W. is lecturing through the southern part of Minnesota during the present month, and we advise all to hear him who can.

Day, Colchester's Fund.

All money donated to the above-named fund is to aid Bro. Lester Day for his loss in paying Bro. Charles Colchester's fine for not procuring a license as a Medium. Bro. Colchester is now deceased, and Bro. Day is an old man, in destitute circumstances. Send him anywhere from a dime to such a number of dollars as your ability and judgment dictate, and angels will bless you for it. Direct to Lester Day, 865 Niagara St., Buffalo, N. Y.

Amount previously reported,	$285 86
H. O. Goodale, East Iawas, Iowa	5.00
Thos. Wardale, Stacyville, Iowa	.50

ALL books noticed by us can be ordered from the office of this paper.

GROW'S OPERA HALL.

Questions and Answers at the Spiritual Meetings--Dr. Samuel Maxwell, Speaker and Medium.

[Reported for the JOURNAL, by Miss Isa C. Gilbert.]

A.—What is the difference between Spiritual sight and clairvoyance, if any, and if any, what is the law that underlies clairvoyance?

A.—Spiritual sight, my friend, is but a part of the phenomena of clairvoyance. Clairvoyance is the illumination, so to speak, of a portion of man's brain. In the person who becomes so, if the perceptive faculties are alone illumined, then that person is a clairvoyant upon the physical plane. He can trace out physical activities, but he may not see spirit friends. He cannot, if the perceptives only are illumined, but if the next higher range of faculties are also illumined, he does not only perceive these physical activites, but he perceives their relations, their histories, their philosophy, and all these complex things in the interior world, that belong purely to physical existence; but even yet he is not capable of seeing spirit friends.

Now, let that illumination rise one degree higher; let the individual have his whole front brain illumined with the clairvoyant power, and he can then not only perceive external existences, relations and histories, but will perceive the Spiritual world, with its laws and conditions, more or less perfectly. It seldom happens, however, that all these faculties are fully illuminated. You will find one in whom the perceptives are alone illumined; one in whom the historical; one in whom those which relate to the spiritual, and Spirit-world. Thus it is that the perceiving of spiritual beings is but one function of clairvoyance.

Q.—Does not Andrew J. Davis combine these qualities of clairvoyance to a very large extent?

A.—Andrew J. Davis, at first, was illumined in his preceptives only; very soon afterwards he was highly illumined in all philosophic ranges of thought, that which lies immediately upon the perceptive; soon after that in the superior or human perceiving portion, and to-day he is illumined through all his front brain. This is a rare occurrence, yet it occasionally takes place in great beauty, as it has with him.

Q.—Is it supposed that Christ was illumined in the same shape?

A.—Christ was a spirit, entirely independent of Jesus; was a spirit a thousand millions of years old,—in existence long before this planet. He took charge of his medium, Jesus, the man, and manifested his power to the world through him.

Q.—Have you ever met that spirit, Christ?

A.—I have never met Christ personally, because he is one of the grand old spirits, who has range of all the Spiritual worlds in space, having ascended through all to the supernal Spirit-worlds, those which are located in the interstellar spaces. He, having passed through all, can descend to any or all. His mission is of such a character, that he does but rarely come himself to earth at all, or the rudimentary spiritual world, but works through agents or mediums, in these rudimentary Spirit-lands to carry out his work upon this planet. His special work is here upon this planet, and he is employing in the Spiritual world a vast combination of agencies to day, to bring about this spiritualizing of our lives; to inject into the external world, so much of the experiences, the beauty and glory of that other interior life, as can find lodgment and appropriation in the lives of men upon this earth.

Q.—Do the followers of Jesus usually meet him personally?

A.—Jesus, that beautiful soul has passed on from the first Spirit-world. They do not ever meet him, because all persons when they first escape from the material body, must first come to this nearest Spiritual belt, or of one which surrounds the planet, but can only rise through each one, as they are prepared by growth.

Q.—You frequently allude to our "eternal Father," will you explain who this is?

A.—There is, my friend, a great want of expression,—the Father and Mother, two principles united in oneness. The divine life is both Father and Mother, balanced precisely throughout infinite space. Every cubic inch of this Father and Mother life, full of its wisdom, full of its love, of its power, and with a completeness of consciousness that transcends the most perfect consciousness that ever has existed in the human soul. This is the "All-Father," as well as the "All-Mother." To this as it is manifested to our souls in their inmost depths, we all turn with divinest reverence, for this pure, this infinite love, the spiritual wisdom, is the fountain from which comes all life, all consciousness, all being. This to us is the truth.

Dr. Dake.

The many friends of Dr. Dake will be glad to know that on April 10th, he will open a Healing Institute and Gymnasium at 214 Wabash avenue, Chicago. Dr. Dake has for years been an indefatigable worker, and his efforts Herculean in his arduous duties as a physician. The Doctor's remedies are not only being sent to all parts of the Union, but he has traveled and treated patients from New York to Nebraska, and for years has been gaining prominence and high repute as an accurate diagnoser and skillful operator, and to day his name is the synonym of success. The Doctor's praiseworthy efforts have been nowhere more fully appreciated than during his visits here for the last four years.

The above encomium speaks well for him when we take into consideration that he is one of the most radical, fearless outspoken progressive physicians of the age,—and withal a true Spiritualist, reformer and medium.

Read the Doctor's card in another column; also send for his Health Journal, which contains valuable information, mailed free.—*Rockford, (Ill.) Gazette.*

The Howard-Wilson Postal-Card Circular.

BRO S. S. JONES:—I also received a postal-card circular, signed, O J. Howard, M. D., President, and E. V. Wilson, Secretary, inviting me to be present and help to maintain the truth, free speech, and free platform. If free-platform means that each one has the right, if he so desires, to go into a neighbor's house, and rob it of its most beautiful ornament, the jewel that makes it a heaven upon earth, and leave in its stead heart-broken despair, hate, contention and disgust, the family altar desecrated; virtuous manhood or womanhood and self respect gone, and the once beautiful home a loathsome charnal house; if that is a free platform, I want none of it.

If truth consists in elevating the lowest debauchery to be the highest virtue, I want none of that either.

Give me the man and woman who can stand up before the scrutiny of a thousand Gods, with a guiltless conscience.

We thought slavery was the blackest crime we had to deal with. We have dealt with that; now let us attack this worse than slavery, with the determination to kill the hydra-headed monster, so that there will be no chance for resuscitation.

I can not say enough against this loathsome, slimy, licentious thing, that is creeping into happy families, for the express purpose of the destruction of its virtue and chastity.

M. METILA BARBER.

De Kalb, Ill.

NEW BOOKS RECEIVED.

THE Martyrdom of Man, a resume of Universal History, by Winwood Reade—price $3.00—New York, A. K. Butts.

THE Question of Hell—an essay in New Orthodoxy, by a Puritan. Price 75 cents—New York, A. K. Butts & Co.

NEW Researches on Ancient History, by C. F. Volney, Count and Peer of France. Price $1 50—Boston, J. P. Mendum.

MRS M. S. TOWNSEND is at present at Stoneham, Mass.

MISS WHITTING contemplates visiting New England, and would like to make arrangements for lecturing anywhere East.

PROF. J. H. W. TOOHEY has located at No. 67 Broadway, Chelsea, Mass. He is ready to accept calls to lecture, or attend funerals.

MARY LOUISE FRENCH has recently been speaking, with good success, in Groton, Pepperell, Townsend, Ashby and Ipswich, Massachusetts, and in Brookline and Nashua, N. H.

THOSE who like to be a ragged toe and dirty stocking will not care to buy SILVER TIPPED Shoes. But those who would rather have a neat Silver Tip should insist that their shoe dealer should always keep them. v16n4t3

WHAT the Memphis *Daily Register* thinks of us:—"To all persons seeking information on the subject of Spiritualism, we commend the RELIGIO-PHILOSOPHICAL JOURNAL, published by S. S. JONES, corner of Adams street and Fifth avenue, Chicago. It is an ably conducted journal which expounds the views of intelligent Spiritualists, but holds no fellowship with what is called 'social freedom.' It deals fairly with all subjects which it discusses, and does not hesitate to expose fraud. We will hereafter publish some extracts from some of its leading articles."

BASTIAN AND TAYLOR thank the friends throughout the west for the kind invitations to visit their homes on their way to Louisiana, Mo., but owing to Mr. Bastian's physical condition they will have to decline all such for the present; their trip to Missouri being one of recuperation and rest, more than business. Letters addressed, care of this office, will reach them.

Please Attend To It.

Those who have so kindly secured trial subscribers, will very much oblige by securing as many *renewals* of that class of subscriptions as they can under our very *liberal propositions for such renewals.* *Prompt* and *energetic* action will cause a renewal of nearly every one.

LOOK TO YOUR ACCOUNTS.

They go to You Every Week Claiming Attention.

All who owe for one year and upwards and do not pay up arrearages for this paper, on or before the first day of April next, will find their accounts left in the hands of a collecting attorney, in their respective counties, with directions to proceed to *enforce payment at the regular delinquent price of* $3.50 *a year.* Those who promptly pay before that time will be let off on payment of arrearages at the rate of three dollars a year, providing they remit enough to prepay one year in advance.

In case any of our subscribers in arrears are laboring under any especial *misfortune* which deprives them of the means to make such payment before the first of April, they will be honorably dealt by, if they write and make proper explanations, with reasonable assurances for payment at no distant day.

No one need complain at the publicity to which we may be compelled to resort, to collect the large accounts we are carrying for subscriptions, that justice demands should long since have been paid; nor need any one who has been receiving the JOURNAL think to get rid of paying for it, under the pretense that some friend sent it to him and that he supposed such friend would pay for it. Those who eat at other people's tables must pay their own board bills—those that dance must pay the fiddler and those who receive a newspaper must pay for it. We can look to no other person than the one who takes it from the post office. It is a most contemptible and mean person that will try to sneak out of paying for the newspaper he receives, and such individuals are destitute of all sense of honor and propriety. We do not believe we have one on our subscription book, but we shall know more about it by the first of April. If we find that we have been laboring under a mistake we'll report.

Philadelphia Department

BY........................HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

IN MEMORIAM.

Christian Sharps.

Passed on to the higher life, from his residence at Vernon, Conn., on Thursday the 12th of March, 1874, CHRISTIAN SHARPS, in the 63d year of his age.

As one of the old and substantial pillars of Spiritualism, Bro. Sharps' merits more than a passing notice. As an inventor he ranked high, being the author of many improvements in various kinds of machinery. The rifle, bearing his name, gave him the most notoriety. He was much interested in everything that tended to the welfare and progress of mankind. He devised numerous improvements in steamboats; one of his last efforts was a plan for raising trout, to which he devoted great energy.

Mr. Sharps has been with Modern Spiritualism ever since its advent, and in all the relations of life he made his Spiritualism known to those with whom he associated. He was peculiarly genial and pleasant in his method of presenting this. He was earnest and practical in his efforts to sustain our meetings, and was especially interested in the welfare of mediums, many of whom have been blessed by his liberality. Our young friend and eccentric genius, L. Judd Pardee, after many severe trials came to Philadelphia, at which place Mr. Sharps was then residing. His health was broken down; he had no means. He found in Mr. Sharps' house, and with his family, a home in the fullest sense of the word, and for two years, while he was a great sufferer, and gradually passing over the river, with a terrible disease which rendered him exceedingly nervous and irritable, his every want was ministered to, with untiring devotion and tenderness.

Throughout Mr. Sharps' life Spiritualism was ever a beacon light; amid all the storms that came upon him he ever turned to this in trust and confidence, knowing that the loved ones would never fail to minister to him, and when the final hour came, it was like the morning star lighting up his pathway to the beautiful shore, where he was met and kindly greeted by the loved ones who had gone on before. His funeral took place from his late residence at Vernon, on which occasion, Mrs. Katie B. Robinson, of Philadelphia, who had frequently been the medium at his circles, was entranced and gave communications from several spirits, describing his birth into spirit-life, and his entrance to his new home. Bro. Pardee told how he had been enabled to take him to his own home, now to rest, in return for the kindness he had received from him in his earthly home.

The First Association of Spiritualists of Philadelphia, of which Mr. Sharps was an active member for several years, held memorial services at Lincoln Hall, on Thursday the 19th ult., on which occasion the following addresses were delivered:

Katie B. Robinson, who had just returned from the funeral, gave an account of her pleasant association with Mr. Sharps, and of the scenes at the funeral. She spoke of his uniform kindness and congeniality; said that he was a man that was never afraid to acknowledge that he was a Spiritualist, and he was particularly pleasant and attractive in his manner of presenting this subject.

It was not a belief to him, but a knowledge. Six years ago when his youngest child was born, he had him baptized by the spirits through her mediumship, and now he manifests considerable mediumistic power. At the time of the funeral, the child remarked, that they would not put the father in the ground; but that he would be at home with him. He has been taught, thus early the truths of our religion. His father had talked to him about the spirits so much that he was ready to understand the change. At a circle held a few evenings since, the little boy walked in and took his father's chair, and said he must sit there. He listened attentively to all that was said.

L. Judd Pardee entranced Mrs. Robinson and said, "How important it is that the Spiritualists should be united, like a band of brothers and sisters. Our philosophy teaches us that we should love one another, and it is time that we, as mediums, should understand one another better. We should learn to work with, and for one another, in order that we may bring a holy inspiration that shall bless and unfold mankind. We know that God is love, and that it is his wish that all his children, should love everything beneath the sun, as well as in the celestial spheres of immortal beauty. I know that our friends on earth feel sad, because our beloved brother has left them; but do you not see how much I am rejoiced in spirit-life to welcome him. How it brings back the remembrance of every kind word, every noble impulse that throbbed in his great heart, not only toward me, but toward all humanity, and when weak and weary as he now is, I thank God that I can help him. Oh! how joyful the thought that we shall roam together now in the fields where none are forgotten. How blessed the assurance that I can give him that we shall move onward and upward into higher and better worlds. We shall move on together learning the great sciences and laws that are yet to be made manifest to man. We know that the bigotry and superstition that have been taught for generation after generation, are to be washed away forever, and that the Christ,—the Jesus of immortal glory walks the earth to-day, humbly clad in the garments of the poor. Spiritualism, as I prophesied, is destined to rule all mankind, and the ecclesiastical dogmas that have cramped the human soul shall be washed away forever, and peace on earth and good-will shall rule among men.

"I wish now to describe the reception of our brother in Spirit-life. His children, Aleo and Sefdis, with his relatives and many friends, met and greeted him on the shore. I was permitted to stand by his side and lead the procession, for as soon as he saw me he knew at once where he was. The struggle of the last hour was soon forgotten, and a sweet smile lighted up his face, as he saw our smiling countenances, beaming with a welcome, such as earth's children may not know until they come to Spirit-life.

"How glad, how happy, how thankful I was to receive my brother into this life! It was far more beautiful than anything I had ever dreamed of. He was borne by gentle and loving spirits to my home where he rested on a couch of snowy whiteness, surrounded with beautiful flowers, the perfume of which filled the air.

"I sat by his side with his beautiful children, until he awakened from a sweet repose. He rested with us through Friday, Saturday and Sunday. Then he was taken to his own home here, where his mother and his children received him with all the honor that a true Spiritual man should receive in Spirit life. On Tuesday he was brought to his funeral, and permitted to gaze upon the old form with its smile of sweet peace. He was not able to control this medium at this time, and he said it was his wish that I should do so. He had lived as a Spiritualist, and died as a Spiritualist, and now he desired that the beloved brother and friend who had spoken over the form of his little Aleo, should speak through this medium over his form.

"Now as he is becoming more conscious, he says you may rest assured that he is happy in his new-born home. Oft times, you shall hear from him. He says, As I become stronger, I shall greet my old friends here. I thank you for the kindly feelings that have prompted you to gather here on this occasion. It is very grateful to my feelings to be thus remembered by you all."

At the close of these remarks, Mrs. Wilson said she had seen brothers Pardee and Sharps come in a beautiful boat, and step out upon the platform, and stand beside the medium.

MR. HOLMES recited a poem entitled "Outward Bound."

MRS ANTHONY said The spirit of our friend is here, in a happy and peaceful condition, and I see that it gives him great pleasure to be thus recognized. He is rejoicing in his new home and will soon be ready to help us in our work."

DR. H. T. CHILD said, "Friends, we have met on this occasion, not to weep over the departure of a brother, with saddened hearts, but to commemorate the birth of a spirit into the life beyond. The time is passed when on occasions like this, we should drape ourselves in mourning, because a brother has graduated to the higher school of life. We are all here as students, and how beautiful is the thought, that among men, after a student has burned the midnight oil, and pursued his toilsome studies through long years, there comes a time when he is prepared to graduate, and how significant is the term "commencement." So friends, our brother who has toiled these long years, has come to his commencement. He goes forth into the new world with a well earned diploma, bearing these memorable words, Well done good and faithful servant, thou hast been faithful in a few things, I will make thee ruler over more; enter thou into the joys of thy Lord. With such a diploma, and met as we know by loved fellow students, he is prepared to go on in the grand and beautiful unfolding's of the life hereafter."

"Friends, the age of fear, which is the child of ignorance, is passing away, and he or she, who walks faithfully and earnestly, onward in the light which the Summer-land is casting over our lives, can know no fear; so our brother, laying down the burdens of life, tells us to be of good cheer."

"As we walk down the vale of life, finding one by one of those who have been our companions and co-laborers here, entering the bright home before us, how cheering the thought that they are ever near us, and that however far they may be permitted to go as pioneers in advance of us, they will ever send back chords of love and affection to draw us up higher, and make our lives pure and harmonous, preparing us to walk with them when the time for our commencement shall come, and we shall go forth bearing with us our diplomas, out of the shams and failures of this life, unto the realities of the better land.

"We have this consolation that every step we take in the right brings us nearer to the angels, and that every one of our loved ones who goes on before us, is a link in the golden chain of affection and love that draws us nearer and still nearer to the angel world.

"When we thus understand the true aim and mission of life and of death, the latter become to us one of the most important and practical lessons of the former. May we then come into a full and perfect realization of the grand fact that,

There is a land that is fairer than day,
And by faith we may see it afar,
For the angels wait over the way,
To prepare us a dwelling place there.

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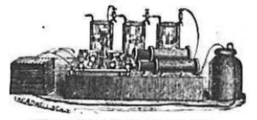

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EDWARD FINK.

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v16n2t4

Moses-Woodhullism in a Nut Shell.

Read! Read! Read!

The above is the title of a 16 page pamphlet, gotten up by the New Hampshire Association of Spiritualists, showing from Victoria C. Woodhull's and Moses Hull's own writings, just what "Sexual Freedom" is, and to which is appended the protest of Judge Holbrook and others of Chicago, and the resolutions of protest of the New Hampshire Association of Spiritualists.

It contains Moses Hull's infamous letter, glorying in his own shame, his wife's confession of *her acquiescence in his infamous practice,* and Mrs. Woodhull's confessions made at Chicago, and many other places, as well as in "*Woodhull and Claflin's Weekly*," of her practices and the aim and object of the "New Departure" doctrine, "called sexual freedom."

It is a well gotten up pampulet, and is sent by mail on receipt of TEN CENTS.

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HELL SNUFFED OUT!

The Sulphurous Region Falling into Disrepute among the Methodists.

We rejoice to know that the Methodist church begin to doubt the existence of a "brimstone hell" where it was supposed that a horned Devil with a cloven foot, paid particular attention to keeping his cauldrons of red-hot lava in good condition to inflict punishment. Rev. Dr. H. W. Thomas, pastor of the first Episcopal church of this city, planks himself squarely as among those who believe that such a locality has never been discovered. He says in a sermon he lately delivered:

In considering the questions of the destiny of mankind, we have looked at the change which we call dying, or death; we have sought to prove the conscious existence of the soul after death, and have dwelt upon the peculiar form of life or being called the "intermediate state," and have stated our views of the resurrection and of the judgment day. There remains just two things more to consider, namely, the after-death condition of the good and the bad, or the final issue of the problems of good and evil. I have assigned this hour to the consideration of the condition of the not good, or the wicked, in the world to come.

Gladly would I pass by this subject in silence, but I dare not. I come to it with pain. Every feeling of my nature turns from the sight or thought of suffering that may not be relieved; but it is better to suffer in our feelings than that the truth suffer.

Nothing is more apparent than that the pulpit has undergone a great change on this subject in the last 25 or 30 years. Future punishment used to form no small part of preaching; but of late years very little is said about it. The reason is to be found partly in the genius of our times, which looks to love rather than penalty, to hope rather than to fear, to reform men, and partly—possibly more largely—from the fact that a change has come over the beliefs of thoughtful men, so that they cannot conscientiously preach the doctrine as it was once preached, and, rather than seem to in any sense modify it, they say little or nothing about it. But it must be remembered that our opinions have no power to change the facts of the case. They remain the same, whether we believe or deny, and that what was true in reference to hell a hundred years ago is equally true now, and the dangers to which men are exposed now are just as great, and the duty to warn them just as imperative, now as then. I have no doubt but the doctrine has been grossly misconceived and overstated in the past, and perhaps too much dwelt upon. No one, I think, can now believe in such awful descriptions as were common a few centuries ago—such representations as Michael Angelo gives in his "Last Judgment," or as we find in Dante or Milton I most fully believe in the infinite love of God, and discard entirely all such ideas as wrathful punishment, and a literal lake of sulphurous flame; yet any conception of God's government that leaves out the idea of justice or of penalty, or limits them to this life alone, is not only false in fact, but pernicious in its influence upon men. It is the peculiarity of our Savior's teachings that, striking through all outward forms of piety, they go to the very heart, and, lifting the mind above the thought of mere earthly consequences, they convey it away to the solemn relations of the future with its judgment day, its heaven and its hell. There is nothing in all literature at all comparable with the scene of his teachings, standing as it were on the shores of time and lifting the veil to a vision of the hereafter, and evermore hearing the double message of the tender love and pity of God, and of the dreadful doom and danger of sin. And wherever these teachings are read and heard, men are brought in some sense to stand thus in the light and responsibility of both worlds. And there is no standpoint where every power and possibility of our whole being is so wrought upon, so touched on every side, and realized, as this. There is no question on which men have thought more in the past, or are thinking so much in the present, as the fact of a future state, and no fact is so hard to solve as the final issue of evil. Compared with this, all the other questions in theology are as nothing. What will be the future destiny of the ungood? is to-day the deep, unanswered question of the age. It is not only a question that troubles the mind, but an agony that wrings the heart. It has cost me more mental and heart anguish than all other questions put together. For years it took the joy of life away, and now when I look out on the millions of my fellow beings so far from God, pressing into the eternal world without apparent preparation, I am filled with sorrow inexpressible.

It is also a fact that mankind differ in character in this world, and that the good and the bad all going into the future, as far as we can see, is only the carrying over of the present; there is no break or gap in our being, but a continuance. And so there will be the same laws—virtue will be the same, vice the same, God the same. These things should be taken into the account as a basis of reasoning.

It is not strange that on a subject so confessedly mysterious, and so awful in its consequences, there have been different and conflicting opinions.

Some have maintained that the bible—especially our Savior—teaches eternal punishment, but deny that it is an inspired truth, and say we are not to accept this as the final statement. This was Theodore Parker's view. Others hold to the idea that what is meant by eternal punishment is that the law that punishes vice and rewards virtue is eternal, and that under this law there will possibly always be suffering in the universe, but that the same beings will not suffer eternally. As far back as Greek philosophy, what is called the doctrine of the "spheres" was held, or the doctrine of the transfiguration of souls through different bodies for purification. Dr. Edward Beecher holds this doctrine in the form, that we all had a previous existence in virtue, and are sent into this bodily life for correction. That we are here having a second probation. The Spiritualists and some others hold the same doctrine of more than one probation, but make its beginning in this world and carry it forward into the future, when there is still another chance to improve or retrograde. Still another, and in our time numerous, class of thinkers, maintain that the soul is not naturally and necessarily immortal, but that it only becomes immortal by coming in contact with the good, by partaking of the new life, or "regeneration," and that all who fail to reach this point, all who die without this new heart, perish. That is, not having become immortal by becoming good, they pass into no existence. And they claim that there is no reason why God should continue them in being where there is no chance to become better, and no hope to escape suffering.

I cannot believe that a merciful God will permit a condition of unmitigated suffering. And yet I can see how the laws of being may carry with them the most fearful consequences into the life beyond, and that in contrast with the endless possibilities and joys of heaven, hell may be infinitely awful. I do not know where hell is—it may be partly here now; indeed, the beginning of both hell and heaven is all about us in this world. What are its sufferings, or what the final end, I do not know, and I am very certain that no one else knows. This we do know: That sin and suffering go hand in hand here, and that a fearful background of darkness and misery are set over against sin in the hereafter. On this the thinkers of the age are substantially agreed, and beyond this we may not certainly go. The sufferings of this world are heart-rending enough, and the possibility of their being endless fills me with inexpressible pain. From this possibility, and from the sin that alone makes it possible, we entreat all souls to flee. "The wages of sin is death;" but the "Gift of God is eternal life, through our Lord Jesus Christ." Not only from sin and death do we entreat you to flee, but to the sweet hope of the better life do we in Christ's name bid you come.

* * *

Letter from a Convict.

ANOTHER VOICE FROM PRISON.

S. S. JONES, —DEAR SIR:—I have for some time been desirous of writing to you on a matter of some importance to me, but could not, until the present, summon sufficient courage to do so; but now, however, I will hazard an intrusion and say by way of preface, that nine years ago, being then in my twenty-first year, I was convicted of a capital offense in Chicago, and sentenced to thirty years in this prison. Of the justice of that sentence I will say nothing; for were I to inveigh against it, it would be taken as a matter of course; and further, were I to aver my innocence, but few would give credence thereto. Hence, seeing that the specific gravity of words is equivalent to nothing, I have come to the conclusion to say nothing on the subject, but will leave it for adjudication to a higher tribunal over which, according to the orthodoxy, presides a judge from whom we may expect to have it measured out to us according to our deserts. As to whether there is such a personal Judge, I must admit that my belief is unstable; but to discard Him wholly, would, I think, reduce the world to chaos—that is the Christian world.

Indeed, it is no easy matter for one to reject that which he was taught from a youth to regard as truth, especially when he reflects that mind in its endeavor to comprehend the intangible is more liable to err than when employed in the investigation of a palpable entity. Impressed with this belief, he is very cautious in his acceptations of anything savoring of heterodoxy, fearing that a false step, an error of judgment, would precipitate him into that delightful abode of sulphur and smoke. Now this, in a measure, was my case, until chance put a stray number of your JOURNAL in my possession, when lo! the sinner's paradise, with its peculiar adjunct, began to recede; and as it became beautifully less, I had ample time to contemplate its sublimity. It is said that the awful is sublime. If the object just spoken of falls under that head, then I say with sincerity let me view all such at a distance.

I have read scattering numbers of the JOURNAL for over a year, and was highly pleased with it;—not so much with it as with its chief to whom the thanks of the unfortunates of this and other prisons are due for his disinterested advocacy in their behalf; but now as the person from whom I was wont to borrow it is at large, I am necessitated to come to you in the garb of a mendicant, and ask you to send me the JOURNAL, for it has done me good morally and mentally.

Should I be in a position at any time to return its equivalent, be assured that I shall not neglect the opportunity. Should any of your readers have any old BANNERS OF LIGHT or other reading matter of that nature, and have no objection to send them to me, they shall be received with gratitude, and the doners held in grateful remembrance.

DANIEL WARD.

Joliet, Ill., Penitentiary, 2578.

REMARKS.—Will all humanitarians, who would aid in reforming the fallen, come to the rescue by aiding us to send the RELIGIO-PHILOSOPHICAL JOURNAL free, to the thousands who are now awakening from mental and moral darkness.

Remember, friends, that we, too, might have fallen like them, had not the kind and loving mothers, or other good friends taught us in our childhood days, to shun the paths of vice and sensualism.

Remember, too, that there are *none so low* in morals and intellect, that true patience, perseverance and love, may not elevate to the angelic spheres of wisdom and purity. Will you aid in the noble work? If so, help to replenish the "Prisoner's and Orphan's Fund" for sending the JOURNAL and LITTLE BOUQUET free.

* * *

Dr. W. L. Jack in Haverhill, Mass.

At a special meeting in Harmony Circle Room, Bradford, Mass., at the house of Mr. John Davis, we had the pleasure of spending the evening of March 6th, with Dr. W. L. Jack, the former medium at "Circle of Light, Phila, who I am pleased to say has located permanently in our city. Our little party on this occasion, consisted of eight persons, Mr. and Mrs John Davis, Miss. May Robinson, Dr. S. K. Rich, of Phila., Dr. W. L. Jack, medium, Mrs. E. L Currier, Miss. Mary E. Currier, Musical medium, and the writer.

Before speaking of this circle, I wish to refer to one or two incidents that led to it. Mr. John Davis has for the past eight years, been a regular member of Miss. Mary E. Currier's private circle, and an acquaintance has been formed between Mr. Davis and my family, and the control of Miss Currier, that makes him seem like one of the family.

May-flower, one of the leading spirits in the musical manifestations of Miss Currier, wished to make a donation of some spiritual token to Mr. Davis' Circle Room, and had selected for the occasion a pure white dove which had been quietly suspended in a position, overlooking the circle while in session, and in a descending position, holding by a blue ribbon a white sealed envelope in its beak, supposed to contain messages from the Spirit-world; also a little basket made of smilax, (by Dr. W. L. Jack) attached to its feet.

At half past seven we entered the Circle Room, Mayflower having the control of Miss. Currier, and conducting Mr. Davis to a point where he for the first time beholds this beautiful emblem. In astonishment and joy, he in gesture first manifests his feelings, then in a few appropriate words thanked Mayflower for the beautiful token. At the close of his remarks, Mayflower spoke of the spacious room Mr. Davis had so tastefully arranged and dedicated to the Spirit-world, and trusted that before the seance closed one or more of the messages brought by the white dove, would be read to him and all present.

Dr. W. L. Jack, medium, was then controlled, and asked for the old tune "Bethany," "Nearer my God to thee," which was sung with fine effect, all joining in the song, while Miss Currier presided at the piano. Dr. Jack under control then arose and for an hour and a quarter spoke upon the eternal truths of Spiritualism. A verbatim report of the Doctor's remarks would trespass upon your space.

He spoke of the emblematical purity of the beautiful, graceful white dove, and of the language of the falling Autumn leaves, that had been so appropriately woven together into letters, forming the word Harmony and encircling the two sides and one end of the room. In verse he referred to the emblems that adorned the walls of the room, and enjoined upon all present, faithfulness and strict justice in all the walks of life.

Advancing from one end of the room to the other, he took from the mantlepiece two vases of elegant flowers (presented by Drs. S. K. Rich and W. L. Jack) and turning to Mr. and Mrs. Davis, he said, "Father and Mother, these flowers are presented you by one that lives in spirit; although you do not see her moving in the material form, yet she lives in thought, word and deed, among all the beautiful flowers and lilies as she used to when here with you. Yes, Lizzie is not dead, but here, and will to the utmost of her ability strew your paths with the lilies of truth and happiness, until you shall both join her in the world of mind, there to realize the fullness of life.

This evening proved to be (spiritually) a harvest of good things to all present.

W. W. CURRIER,

Haverhill, Mass.

Voices from the People.

ST. JOSEPH, MO.—Paul Dejarley writes.—We have organized a Liberal League here and opened quite successfully.

WILKESVILLE, O.—S. H. Davis writes.—We prize your paper as one of great value to the cause of truth and right.

CHITTENDEN, VT.—A. J. Sargent writes,—I don't see how I could get along without the JOURNAL, for it is the life of home.

NAPONEE, NEB.—O. O. Reed writes.—We congratulate you for the bold position you have taken against free-lust.

EAST RUPERT, VT.—G. Reed writes.—I am glad to see you draw your sword and charge on the enemy so manfully—against the Woodhull infamy, you have dealt telling blows.

BUFFALO, N. Y.—Mrs. Marvin writes.—I would take half a dozen RELIGIO-PHILOSOPHICAL JOURNALS rather than have the publisher crippled in means to continue the paper.

ZONESBORO, IND.—R. H. Leavell writes.—My wishes are that the dear old JOURNAL may long live to batter down the old forts of ignorance, and the Woodhull infamy.

HARVEL, ILL.—A. May writes.—Woodhullites have no advocates here, and the way you handle them in the JOURNAL, they must hunt some other locality to get a hearing.

CANTON, DAKOTA TER.—James Simpson writes.—I think a good test medium and lecturer would be greeted with good audiences in our little town. There has never been any here.

LONE TREE, NEB.—J. B. Sagerty writes.—I have read your paper for some time and think it is one of the best. I like the stand it has taken against the free-love element, that is ruining thousands of noble men and women.

FARAGUS, N. Y.—C. L Pierce writes.—The JOURNAL comes like a heavenly messenger, bringing tidings of great joy from those that are safely landed on the shining shore. I should be lonesome without it.

AMERICUS, GA.—J. R. Simmons writes.—Your paper has been a source of great comfort and light to us, and just so long as it stands out in defense of progress and the Harmonial Philosophy, you may consider us life-long subscribers.

CELINA, O.—M. Ella Parrott writes.—I feel that half of life's pleasures would be lost if deprived of the dear old JOURNAL. Standing alone in the midst of Methodism, you will readily see how much I have need of a Spiritual helper.

NEHALEM, OR.—C. Richardson writes.—Go on with the good work, in shaking off the Hull and Woodhull infamy, for which you have the thanks of all the Spiritualists in this part of the Pacific Coast.

CLAYTON, MICH.—Dr. E. Lapham writes.—We may cordially thank the free-lovers, as well as you, for delivering us from that stinking carcass, which the orthodox clergy have so sneeringly imposed upon us from the superabundance of filth oozing from their own ranks.

MIFFLIN, WIS.—H. Bickford writes.—The JOURNAL is a welcome weekly visitor to me. I feel that I am traveling on the road of progression, and the JOURNAL cheers me on the road to happiness which gets brighter and plainer every day.

GOUVERNEUR, N. Y.—E. S Smith writes.—I am very much pleased with the JOURNAL and the position you take in regard to the social question. If Spiritualism has got to have promiscuity for its chief corner stone, I would not advocate Spiritualism one minute.

NEW DUNDEE, C. W.—T. Sheard writes.—I admire the noble effort you are making to spread the glad tidings of Spiritualism broadcast throughout the land, and the bold stand you have made against social freedom, which I hope has forever taken itself out of Spiritualism.

UNION LAKES, MINN.—Mrs. M. Camp writes.—I inform you once more that I am a true Spiritualist, and not one of the Woodhull kind; have been a reader of your most worthy paper for over four years, and think it the very best that my eyes ever rested on.

BETHEL, O.—Mrs. D. L. Hubbell writes.—I wish your paper success. It is a good one. You have done your duty in the Woodhull case and purified the host of calumny and misrepresentation even in this village, and to that end I have distributed the papers among the citizens.

WILCOX, PA.—I. Schultz writes.—Enclosed find list of some of my friends that I wish to have read your paper under the terms you propose, three months for twenty five cents. I have already circulated quite a number, and in this way, I pay my indebtedness to my orthodox friends, who used to deluge me with tracts, after I left their fold.

LAINGSBURG. MICH.—H. Levanway writes.—It don't seem as though I could do without the JOURNAL, for it is all the food I have for the soul, and the stand you have taken on the free-lust question, agrees with my mind to a dot. I shall continue to work to increase the circulation of the JOURNAL in this vicinity.

BOULDER, COL.—Mrs. Louise McMinn writes.—We can not do without the dear JOURNAL; it is food for the soul which no other paper has supplied. We have had the pleasure of listening to the lectures of Mrs. M. J. Wilcoxson, and they are truly a feast to the soul. She is making many converts to the new faith.

STOCKTON, WIS.—J. T. Pierce writes.—Go on and give Moses-Woodhull his just dues, and the angels of light will reward and bless you for it. Moses claims to have a big head, but thanks to Mother Nature, I can boast of mine being one-half inch larger than his, and I never had occasion to practice "social freedom," but have ever regarded the marriage relations as sacred. I am over sixty-five years of age. I and my wife have lived together thirty-five years and raised one son and one daughter, and I can tell the whole tribe of free-lusters, that I believe we have had more happiness in that time than they can in practicing free lust through all the ages of eternity.

EMPORIA, KAN.—Mrs. J. H Slocum writes.—Last month Victoria Woodhull honored Kansas with her presence. The ladies here turned out *en masse*, and staid at home. Only four went to hear her, about forty men, mostly young, completed her audience. At Lawrence in this State so few came to hear her that her agent returned the money, and announced no lecture.

FORT SCOTT, KA.—L. Grasmuck, M. D., writes.—Enclosed please find names and money for four more subscribers, twelve in all, for the glorious old JOURNAL. Pursuing the course you are, you must succeed. You don't know how proud I am of the JOURNAL and its honorable and upright course. It is an honor to our cause, and every lover of liberty and progress ought to sustain it.

NEWBERN, IA.—J. W. Whitlock writes.—Mrs. H Morse delivered four lectures here this winter, the first ever delivered in this place. She created a little stir among the dead head divines, and has started a spirit of inquiry and investigation, which may result in some good to your cause. She induced me to try the JOURNAL three months and I am well pleased with it so far.

WAYNESVILLE, ILL.—A. H Darrow writes.—The cause is prospering here. I have been holding a discussion in an exclusively orthodox community, with a couple of Second Adventists, on the "Immortality of the Soul, Ancient and Modern Spiritualism." The favor with which Spiritualism is received by church members, somewhat surprised me.

LINCOLN, NEB.—W. B. Combs writes.—Our town has met with a misfortune by a visit from Mrs. Woodhull, and one other little Hull. The pure in soul felt no fellowship for her theories of darkness and barbarism; but endorse your course of exposing all such relics of the undeveloped past. May ministering angels help you to clean out, root and branch, free loveism and all its concomitants.

NORFOLK, VA.—W. I. Kent writes.—Our heaven-born philosophy is making some progress in this vicinity. Some of the first citizens of the city are investigating in earnest into its mysteries. We are holding public seances twice a week, and our medium, Mrs. Annie Summers, is doing a noble work for our cause. Moses Woodhullism is at a discount here, though I am sorry to say it has a few adherents.

ATHENS, ILL.—M. L. Saunders writes.—I have received the book from you called the "Biography of Satan," and will in reply say that it is a giant in its cause, and a bold and fearless book which will banish from the mind the thoughts of a future punishment of all that read it. I feel an interest in its progress, and wish it could be placed in the hands of every thoughtful person in the country.

ALBANY, WIS.—L. H. Warren writes.—Since our friend H. Vanwart put quite a large number of your papers, the RELIGIO-PHILOSOPHICAL JOURNAL, into circulation, and Mrs. Hayes, of Madison, Wis., gave us some very good lectures, there has been quite an effort with the Methodists and Baptists of this vicinity to put down such liberal views. They have been holding protracted meetings for a number of weeks with very little success, their few converts being mostly young girls.

ASHERVILLE, KAN.—S. Engle writes.—The noble and dignified stand that you have taken in behalf of justice, purity and progress, to the leveling of all that is base and soul-polluting, justly entitles thee to the above address from our heart. We rejoice that the angels of purity have called thee to this work, and established thee at the helm of the good old ship, the blessed JOURNAL, to watch with vigilance the mighty breakers, that would otherwise overthrow it, if possible.

BUFFALO, N. Y.—Mrs. M. A. Swain writes.—The question has been asked, how shall we celebrate the annual anniversary of Modern Spiritualism. A spirit says, "Club together, all over the land, and by a donation of one dime each, or more, if any wish, raise a fund to purchase a table-set of plate or some other fit memorial as a presentation to Bro. Day for his prompt defense of the medium Colchester, in saving him from prison when deserted by all, except by guardian angels. What say you, shall mediums be protected?

NEW HUDSON, N. Y.—Mary E. B. Rose writes.—Some days since a gentleman living in Albion, in this State, sent a copy of your RELIGIO-PHILOSOPHICAL JOURNAL to a friend of mine in this town, who knowing me to be a Spiritualist, sent it to me. I was charmed by its worth and purity of doctrine, and seeing your proposition to send it three months at twenty-five cents, to new subscribers, I immediately formed the resolution to introduce it by that means, and accordingly I send you six names.

MT. VERNON, ALA.—J. C. Irwin writes.—Spiritualism is spreading rapidly in this out-of-the-way place, mainly through the introduction of the JOURNAL. We lend every copy that comes here, and then send them abroad. A young girl, in the pine woods in the vicinity of this place, is startling the citizens of the neighborhood, by the strange pranks she makes an ordinary table cut. Of course the Devil got the benefit of all her doings till the JOURNAL stepped in and relieved him of a portion of it.

NEW SHARON, IA.—C. W. Adams writes.—We hail with delight each Saturday evening mail, as it brings to us the good old JOURNAL, freighted with intelligence of a high order, and principles of truth, love and justice to all earth's children, condemning the sentiments of free-lustianity advocated by Moses-Woodhull & Co. Sister H. Morse has been lecturing for us with telling effect for the last week. She is certainly one of the best speakers in the field; also a good test medium. Her terms for lectures are reasonable, and she certainly should be kept at work.

ALMONT, MICH.—J. H. Andrus writes.—How much good might be done if all, after reading the JOURNAL, would circulate it among their neighbors, and each one get a few new subscribers. Probably it would be the means of awakening thousands to a realizing sense of the inconsistent, ridiculous, unreasonable, idolatrous, paganish, barbarous, blasphemous, absurd, selfish, cowardly, false and pernicious teachings of Priestcraft, and that Woodhullism, or foul free-loveism as practiced by some of the ministers, lecturers, doctors and others, is a legitimate fruit of such teachings, and causing them to open their eyes with wonder and astonishment at the present development of scientific and spiritual phenomena, and with admiration for the loving messages received from, and the elevated standard of morality, purity and truthfulness advocated by, the higher intelligences who are now doubly our friends and witness all our acts. This, surely, would be an incentive for every one to try to do better and come up higher.

WEST LAFAYETTE, O.—J. Burr writes.—I am an old Mesmerist, and quite prone to account for all I can, on mundane principles. Spiritualists call me an "honest skeptic." I, too, hold circles in my office, and I seldom fail to have strong physical demonstrations. For want of better material for circles, I gather up the riff-raff boys of the street, from two to twenty at a sitting, and you would be amused to know the reports which go out, of the "awful things which take place at Dr. Burr's office." Thus it is, Mr. Jones, if foreign Spiritualists will not aid, we can go to work amongst ourselves and manufacture the thing unless indeed spiritual entities from another sphere of being are doing the work, using us as instruments. Two years ago Spiritualism was unknown here, no lectures, mediums or the like, having ever put in an appearance, though often solicited to do so.

MILFORD, MICH.—Francis Browning writes.—I have noticed several articles in your JOURNAL written by different individuals under this caption: "Is the distinction of sex preserved, and is there marriage in heaven." It is needless for me to say that I love the Philosophy of Spiritualism, and am doing all I can to demonstrate its phenomena, and yet I can not ignore logic nor good common sense before I am fully convinced of the truthfulness of Spiritual phenomena. Now I ask if spirits communicate to those of earth, as you claim they do, why all this argument, *pro* and *con*, on the above subject? Why not ask, at once, some spirit relative as to the question under dispute, and receive an answer direct. When a mere boy I discovered the sophistry of our orthodox friends. Must I be compelled to allow it to exist in the ranks of what I believe to be a better order of religionists?

VERSAILLES, N. Y.—M. M. Tousey writes.—I have spoken recently and to good acceptance in Ischua, Mansfield, Hamlet and Laona. Two weeks from to-day I speak again in Hamlet, and in four weeks at Laona. After each lecture I devote half or three quarters of an hour to giving the leading physical and mental characteristics of different persons in the audience, and in connection therewith their resemblance to parents or grand-parents in features or character. I would like to make arrangements for Sunday or week evening lectures anywhere within two hundred miles, and after a few months I will make them anywhere.

OGDENSBURG, N. Y.—J. Francis writes.—'Tis really to be hoped that Pharaoh's daughter, or some other daughter, who is master of the animals, may find Moses and extricate him, ark and all, from the bulrushes, and give him some lessons on the government of animals. The animal has so oft taken the bit, and runaway with the man, the man seems to think it a necessity. Perhaps it is, for the unskilled in the nature and training of animals. It is quite courageous to acknowledge weakness, but not much so, to feel convinced that the man must be positively hood-winked by animal forces; and then to stand as a public moral teacher, and cry "Come up here!" Is Spiritualism up or down? Every attribute of the brain and soul, like the body, is every moment throwing off its legitimate emanations, the more intense its action the more force it radiates. A churl filled with hate, revenge, etc., entering the society of the mirthful, in a moment a cloud covers the glee of the more sensitive. Another set of attributes have intruded their bane. So one with large amativeness, with no internal protest, is like a walking Upas, scattering lust, not love, in all their tracks, and by will, indefinitely distant. The emanation from this, or any other organ of the brain, reaches only the corresponding organ in another; most realizes in the sensitive. Thus, evil communications, corrupt good morals.

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BY..............................E. D. BABBITT, D. M.

Subscriptions and Advertisements for this paper received at the New York Magnetic Cure, 437 Fourth Avenue, by Dr. Babbitt.

Beecher and the Congregationalists.

As I write the Congregational National Council is meeting in the city of Brooklyn to try Beecher, or at least ostensibly his church on the pretense that by their dropping Theodore Tilton's name, they endangered and interfered with the Congregational polity. The truth is, however, that they have repeatedly done the same thing themselves. The *Sun*, of March 24th has a scathing article on the operations of the churches of Drs. Storrs and Buddington, showing how the pastors of these churches tried to rule their people and the *exparte* means which were taken to shut off opposition. I will quote a little from this paper: "Dr. Buddington's own church has repeatedly dropped members under circumstances similar to those under which Mr. Tilton was dropped from Plymouth Church; and other Congregational churches have done the same thing, and no harm has ever thereby come to Congregationalism. And if Plymouth Church had dropped John Jenkins, or anybody except Mr. Tilton, or even Mr. Tilton himself under other circumstances, he might have dropped ever so far, and fallen ever so heavily without the concussion provoking the slightest discussion of his case. It is pretty generally believed, therefore, that the Storrs and Buddington Council has been called for the purpose of making an organized onset upon the gifted pastor of Plymouth Church, whose overshadowing fame and intolerable success have long been hard to bear by some of the less famous and less successful, but more conceited and ambitious of his clerical brethren in Brooklyn."

The Church of Dr. Buddington proceeded so unfairly that a portion of its members drew up a protest, a part of which I quote, as this case is to be an important one in the religious world:—"We protest because the committee was not appointed by the church; because its action has never been approved by the church; because the substance and form of the documents it has prepared have not been authorized even by the instructions given at irregular and invalid gatherings, until it was too late to offer criticism or objection; because these documents, neither authorized in advance, nor subsequently approved by this church, have apparently committed it to an attitude, and pledged it in advance to acts of antagonism and censure toward a near and beloved sister church, never contemplated or desired, still less resolved upon by this church; because the question of discipline, originally raised as a matter of controversy, is one upon which the record of this church is such as to make it especially necessary that we should proceed with great circumspection, when seeking to advise or censure other churches—it being our own practice to drop members for absence, without censure, at every annual meeting (Manual, sec. 6, art. 2), and the practice having extended in the past, as we are informed, to members at the time currently reported to be under grave charges." The protest also says: "The whole management of this case has misrepresented the spirit of this church, defeated its just right of self-government, suppressed the honest and free expression of individual opinion, and tended to subject the church to the control of a few members, without regard to the convictions of the remainder;" and it winds up as follows: "We therefore pronounce the action of the committee as a dangerous attack upon Christian liberty and Congregational polity; and we declare it to be, and to have been from the beginning, null and void."

SKELETONS IN CHURCH CLOSETS.

The *Sun* continues as follows: Dr. Storrs is reported to have a regular nightmare case in his church, wherein a lady member who is a near relative of his own holds the leading *role*. Dr. Scudder's church has a case on its record where a member who deserted his family to run away with a teacher in the Sunday School, and wrote to his scandalized brethren that they might "do what they damned please with him," and afterward came back leaving his victim in the West, was given a letter, certifying his Christian standing, to another church. As to Dr. Buddington's church, the testimony is rather unanimous that it has many cases on its records that would not bear investigation. The fear is on the part of the timid ones that if the National Council once gets at work there will have to be such a house-cleaning in the Congregational churches of Brooklyn as has not been seen during the present century. But a powerful section of Congregationalists say, "Let it come; let us have the facts all round, and then we shall see what churches can show a clean record." The work of inquisition and purification promises to be an exciting piece of business."

These are a few facts, it seems, with reference to some of these church members who are so swift to throw stones at Spiritualists, charging free-love upon them. If all the facts about even church members, such as physicians know, could be developed to the public eye, what an amazement there would be in Zion.

Wednesday, March 25th, the delegates of the National Convention are mostly present, and include some of their ablest men, such as Dr. Leonard Bacon, of Yale College, one of the old war horses; Dr. Woolsey, ex-president of Yale College; Rev. Wm. A. Steams, D. D., President of Amherst College; Rev. Egbert C. Smith, D. D., Prof. in Andover Theological Seminary; Rev. Wm. Patton, D. D., Chicago, and many others. Dr. Storrs is perhaps the most cultured and one of the most majestic speakers among all the American Clergy, but has no such electrical power over an audience, or such breadth of worldly knowledge as Beecher.

The Convention last night invited the Plymouth Church to be present, and there will be some spicy talk I think. Beecher's church I believe, next to Spurgeon's of London, is the largest one in Protestant Christendom, having over 3,000 members, and to bring so famous a body to trial, especially one having such a Boanerges for a pastor, is quite an event in the religious world, and I shall take some pains to report something of their action in my next.

THE HEALTH GUIDE,

Ready at last after many hindrances, can be obtained at the RELIGIO-PHILOSOPHICAL Publishing House, or of E. D. Babbitt, D. M., 437 4th Ave., New York.

BABBITT'S HEALTH GUIDE now ready for sale at the office of this paper; price $1.00.

WE have have received a few copies of that much sought for book, "The Progressive Songster." Those wishing it should order at once. Price 56 cents by mail.

PAUL AND JUDAS' history of Jesus given through Alexander Smyth, continues to attract much attention.

Wonderful Spirit Pictures.

BRO. S. S. JONES:—A few months ago you published an article from a San Francisco paper, relative to some strange pictures which were claimed to be of spirit origin, and as that article was an attempt to burlesque the finest specimens of art the world has ever probably seen, I ask you for space to give a short synoptical sketch of the origin of this gallery, that is designed to open the eyes of the most skeptical in spiritual matters, and give old Orthodoxy, with its idea of the creation of man, its heaviest blow.

About four years ago, Gen. J. Winchester, (then of New York,) wrote me, enclosing a piece of rock from a mine he was interested in, requesting a psychometric examination of the same. After I had examined it and was writing out my impressions, a spirit of oriental description, presented himself and requested me to describe him in the letter I was writing, which I did minutely, and mailed the letter next morning.

About a week after the General received my letter (he having made no mention of the spirit I had described, to any one but his wife), he and Mrs. W. called on Wella Anderson and wife to spend the evening, Anderson then being a resident of New York.

The two gentlemen and their ladies were seated around the fire, when Mr. Anderson remarked that he was very strongly impressed to give the General a sitting that evening, though contrary to his custom to sit for pictures after sundown. Gen. W. was anxious to have the sitting, for he supposed that conditions were favorable for his first wife to give him her picture, he having had two sittings for her picture before, without success.

Mr. A. then procured a blank sheet of drawing paper, and gave it to the General to hold a few moments, to impart his magnetism to it. He (Anderson) then retired to his dark drawing-room, and, in twenty minutes, returned with the picture of an ancient individual which corresponded, in every particular, with the description I had given. Some time after this, Gen. W. removed to San Francisco, and a few months later, Anderson and wife were impelled to go to that city, ostensibly for the benefit of his wife's health, Gen. W. knowing nothing of their coming until he met Anderson on the streets in that city.

About this time other ancient spirits commenced presenting themselves to me, with the request that I would write out their descriptions and send them to Gen. W., which I did, and now comes the most singular part of this history: While my description of Adehl (an East Indian of 8,000 years ago) was on the way, Anderson was controlled to draw the picture, so that when my letter was received, and the description compared with the picture, they corresponded exactly.

Again, while my letter containing the description of Arbaces, the Egyptian, was on the way, Anderson produced the picture, giving another grand test on it.

So was it with others, but I do not wish to lengthen this communication by particularizing further, but will say a few words relative to the history and object of this "Band," which is composed of twenty-four members and three leaders, Yermah, Adehl and Arbaces, making twenty-eight in all, with many helpers who are not members.

Yermah claims that he was an inhabitant of an Island Continent that once existed nearly midway between our western coast and the eastern coast of Asia; and that they were highly civilized, having a written language and being well up in the arts and sciences, using hardened copper for their warlike implements, tools, etc., instead of iron, with which they were acquainted, but seldom used; also, that they gave Asia its civilization, and coming to America, they mined gold, silver and copper, shipping it to the mother country. But, about 16,000 years ago, while Yermah and Orvado with several hundred workmen, were on our Continent, there occurred terrific convulsions of nature that sunk Atlantis and materially changed the character of America.

Being cut off from home supplies, Yermah and Atyasrabe advised Orondo and his fellows to intermarry with the aborigines and establish their civilization here, which was done, the Aztecs, Zoltecs and others being the tribes.

Yermah and Atyarrah belonging to the first class, were forbidden, by their law, to marry outside of that class, but they, being learned men, instructed the others in the sciences and gave their assistance where they could.

These people were the fathers of the "Mound-Builders," and have promised to give a history, in detail, much matter for which has already been supplied. The object of this "Band" is to do all they possibly can toward educating the people out of their old superstitious ideas and establish religion on a scientific basis, doing away, as far as possible, with the silly forms and ceremonies now in use, and teach the human family that every individual must be his own savior; also, that it is the duty of the strong to lend of their strength to the weak—of the good to endeavor to elevate the bad, and lastly, there is but one God, who is Father of all and works only in accordance with law.

The following are the names and countries and age, of the members of this band:

1. *Yermah, Atlantian, age 16,000.
2. *Adehl, East Indian, age 8,000.
3. *Arbaces, Egyptian, age 3 500.
4. *Atyarrah, Atlantian, age 16,000.
5. *Orondo, Atlantian, age 16,000.
6. Rajah Bedar, India 3 500.
7. *Magaleel, of the Magi, Nineveh's palmy days.
8. Jannes, Egyptian, age 3,874.
9. *Hassam Al Meschid, Persian king age 2.500.
10. Psamiconde, East Indian, age 8 000.
11. *Abd el Kader I, direct descendant of Abraham's son, Ishmael.
12. Baal Bolsar, Ninevite priest, philosopher, etc., age 4,000.
13. *Gautama, father of Buddhism, East India, age 3,674.
14. *Catullus, Roman of Nero's time.
15. *Hiram Abiff, GrandMaster of Masonry, of Solomon's time.
16. Pythagoras, Sage of Samos, age 2,374.
17. Copernicus, the astronomer.
18. *Con-fut-si (Confucius) China, philosopher, age 2,474.
19. Pope Gregory I.
20. Attila, king of the Huns, conqueror of the Roman Empire.
21. Peter the Hermit, author of the Crusades.
22. *Pietro Vecchia, a Venetian ruler of the 5th century.
23. *Omar I, successor of Mahomet, conqueror of Egypt, etc.
24. *Peter Korzakisf, a learned Pole.
25. *Henri de Brianville, a knight and soldier of fortune of the time of Charles I, of England.
26. *Cranmer, Archbishop of Canterbury, burned at the stake by order of Bloody Mary.
27. *Ayothe, a French artist and scholar of 300 years ago.
28. Ajella, wife of Yermah, the chief of the "Band."

Those marked with a (*) are executed, together with the pictures of the following helpers: The poet Pindar, ancient Greek; Plutarch, Greek historian and philosopher; John Giocondo, called Jocundus, of the 15th century; Abelard, French scholar of the 11th century, whose sorrowful story nearly all have read; Heloise, mistress and wife of Abelarde; Alfred the Great of England, Saxon king, 10th century; Philip Quinault, French poet and lyrical dramatist, 16th century; Lord Bacon, English Chancellor, scientist and philosopher; Vandyke, the artist; "Dawn," a female spirit.

Beautiful photographs, of cabinet and card size, of these grand pictures, have been made, an advertisement of which will appear in the JOURNAL soon, and when arrangements now in progress are completed, the gallery will be brought East and exhibited by the "Pacific Art Union," the company that owns the pictures, and no Spiritualist or lover of art, should fail to see these grand works of the old masters, or, at least, secure a set of the photographs, which are got up in the best style, a short descriptive catalogue, with brief biographies accompanying them. A larger catalogue will soon be published, containing more extended biographies, as soon as the matter composing them can be arranged, and lastly, a history of Atlantis and its people, including the "Mound Builders," their rise and decline, will be given to the world as soon as the receipts from the exhibition and sale of photographs will justify.

JAMES COOPER, M. D.

Bellefontaine, Ohio.

* * *

Spirit Physicians Materialize and Heal the Sick through Mrs. A. H. Robinson's Mediumship.

MRS. ROBINSON, CHICAGO, ILL.:—Your letter came to hand Friday 6th. I commenced taking medicine and wearing your magnetized papers Saturday night. My faith and experience impresses me I shall continue your treatment. I feel very grateful to the dear good spirits. I can feel them touch my forehead when in bed at night. I sleep alone as you directed. Yours in love and truth,

N. P. DANA.

Mason and 10th st., Springfield, Ill., March 16th, 1874.

MRS. A. H. ROBINSON, DEAR MADAM:—Your papers and medicine seem to have a good effect upon Bro. Smith. He is looking better; says he began to feel better after wearing them twenty-four hours. He does not cough as much as before—coughs less when lying upon left side than otherwise. Has a good appetite, and rides out when pleasant. I enclose lock of hair and P. O. order for $2. Several of our mediums have seen a fine-looking spirit, doctor, whom they fancy is one of your band. I am yours.

ASA SMITH.

Norwich, N. Y., March 17th, 1874.

MRS. A. H. ROBINSON, Chicago, Ill., DEAR SISTER:—Your prescriptions came to hand on the 6th ult. I commenced using the magnetized papers that night; next day, began to use the other articles prescribed. I have been using according to directions. I think the medicine is doing me good. I wish you to send me more magnetized papers. I have a bed for myself and baby, and can feel the effects of the papers as soon as I put them on, but can not feel it so strong when the baby is brought to bed as I do when by myself. The day before I got the papers, I was not able to be up, but by using them alone, before I got the medicine, I was able to get around the next day. I have inclosed a lock of hair.

Yours truly,
JOSEPHINE B. LEMMON.

Laur, Ill., March 10th, 1874.

MY DEAR MRS ROBINSON:—With deep gratitude, I now report to you in accordance with your direction. I am a great deal better than when I wrote you. I have felt spirit touches, like some one passing their hand lightly over my limbs, and a hand placed on my head.

Yours thankfully and Truly,
MRS. M. L. WARE.

Stockbridge, Calumette Co., Wis.

MRS. ROBINSON:—Your diagnosis of my case is correct in every particular. If you can make a perfect cure as you have diagnosis, I think all will be well. My friends think I look much better, and my husband (who is a retired physician), thinks I am improving. I want you to do all you can in my case. I regret very much that I did not call on you last fall while in Chicago. The first papers seemed to do more good than either of the others. I have not been able to see spirits, but my impressions are that some one is standing at the foot of my bed, quite a large man, and another at my head. They seem to be bending over me. They both come together and go at the same time. I do not known what it is, but it makes me feel quite strong. I sometimes get quite out of patience and think I am not doing as well as I should. I read of such quick cures being performed by you, that I thought I should be cured in a few days.

The Hotel where we were boarding was burned the next morning after I wrote to you, and my medicine was destroyed, and I could not get more for some days. Next week we will move to our country home, where I think I may do better and be more quiet. I send you another lock of hair so you may see what I am doing, and send papers if needed. Enclosed find two dollars.

N. V. THORNE.

Kansas City, Mo.

* * *

The Little Bouquet Orphan's Fund.

This fund we propose to use for sending the little gem of beauty to orphans in as many different families as the donations will pay for.

Amount previously acknowledged......	$35 92
Wellon Smith, Denver, Col.............	.25

Who will next be inspired to a similar deed of noble charity. We shall report.

Salem, Ohio.

Spiritualism, like leaven, is bound to work through the whole lump.

Brother D. Bonsell, a Quaker, writes that Spiritualism is on the advance in and around Salem. The Methodist minister there gave out notice that he would speak on that subject one Sunday. The house was crowded. He came out plainly, and said, "I am a Spiritualist."

Quarterly Meeting.

The Northern Wisconsin Association of Spiritualists will hold their Quarterly Convention at Berlin, Wis., the 10th, 11th and 12th of April, 1874. The best speakers and physical mediums that could be obtained are engaged for the meeting. A cordial invitation is extended to all.

(Continued from First page.)

truths is, that every one of us is the proprietor of some pet theory, some philosophical reformatory scheme, which he knows to embody "great truths!" and whose adoption by man would bring the millennium to pass. These little theories and systems are sometimes, it is true, the result or earnest thought, and this accounts for the great love we have for them. Secondly, they give us a good deal of satisfaction, for people often admire them, and as we can defend them triumphantly against those that have studied them less than we have done, we feel a good deal of pride in them. As a natural consequence, we try to strengthen these little theories and systems by all the arguments furnished by our daily readings and studies, paying little attention to any thoughts seemingly opposed to their doctrines, no matter how much truth these thoughts may contain. Thus, slowly, step by step, our formed opinions and systems become our creeds, and one day we, so-called "Free" Religionists, find ourselves completely hemmed in, and as narrow, as exclusive and non-progressive, as any regular old stock brimstone Presbyterians well can be.

From the foregoing reasons it is easy to foresee that the discovery of any new truths destined to interfere with our pre-established and well-guarded opinions will always be an unwelcome visitor, whom we will not receive as long as it will be in any way possible for us to do so. This is a painful statement to make, gentlemen, but you all know that it is true. We talk a good deal against his holiness, the Pope of Rome, and his assumed infallibility, but if we search sincerely within ourselves in our "*sanctum sanctorum*," we will surely find there a diminutive holiness, a little pope, with his goodly dose of infallibility. Some people are possessed of small popes, others entertain giants. These popes grow in size and infallibility, in accordance with the amount of intellectual labor their creation has required. Most all of our scientific men carry good-sized popes, for they take great pains in forming them, hence their great infallibility.

Our scientists, as well as our theologians, are most always found ready to fight any truth not discovered by themselves. The first mean to control nature, the latter God, and any new truth coming to the world must needs come through their official channel, and get licensed, lest it be called contraband, and as such confiscated. At present their bulls are directed against the phenomena of Spiritism, and I would not wonder if they should excommunicate Dr. Crookes, as they did Prof. Hare.

Still, gentlemen, if you read the latest works of our savants, you will find plenty of evidences that they are wide awake as regards the workings of nature's occult forces. Buckle tells you that it is a fact that climate, and especially the relative height of man's abode above the level of the sea, have a great influence upon his development. He shows that the religious or spiritual nature of man unfolds almost naturally upon high and dry plains, and that the animal nature thrives in low and marshy regions. Look at the natural propensities of the mountain shepherds, and at those of the underground miners. The varied observations of Humboldt, during his travels among the wild tribes of the world, harmonize perfectly with the deductions of Draper. In our own country we know that the descendants of the Plymouth Rock pilgrims have considerably elongated, so much so that a competent European physician has predicted that the American race would die out, killed by consumption, as the chests were getting too narrow for the lungs.

The Belgian women are growing in width, and so much so, that they will soon personify the real "woman's sphere," while the Yankee will stand the noble representative of the exclamation point (!). What occult forces are at work to produce such diversified results, nobody knows as yet, but their existence seems to be admitted beyond question.

Notwithstanding the great necessity and desire of scientists to understand the workings of nature's occult forces, Profs. Faraday, Tyndall, Brewster, and ever so many other infallibles have declined continually to investigate the phenomena of spiritism, deciding *a priori*, that their existence is impossible, as being contrary to natural law. Now, gentlemen, this scientific papacy, this "omniscience" ought to cease. We have almost reached the last quarter of the nineteenth century and by this time we ought to be fully aware that in science, as well as in theology, we have to recommence the lessons over again, and start at the A B C of things. Certainly if we look in the past, even only as far back as 25 years, we have every reason to be proud over the achievements of science; but when we look ahead, we must confess, to almost total darkness in regard to the past, the present, the future, the nature, the composition, the use, and the destiny of things. As to ourselves, to our own bodies, no part of science is better known, and has more faithfully been studied than the anatomy of man. We know the functions of almost every organ in the human body, and are aware of their co-relations; but what do we know about the forces that keep them in motion, in operation? What do we know about the spleen, the nerves, the nerve force, the spinal cord, the brain, the gastric juice? So much stress is laid upon our five senses, that nothing should be take into consideration, except it comes to us through their channel; can anybody tell me through what medium they act? Does mesmerical clairvoyance not show us a sixth sense? Can anybody explain for certain what the functions are of the gray and white matter in the nerves, spine and brain? What forces or what organs produce the instinct, the mind, or the soul? What signify these microscopic hooks, links, ladders, musical instruments, and thousands of other mysterious forms we find in the interior of man's brain? Why is the intelligence of man developed in direct ratio with the number and depth of the convolutions of his brain? What of vital force? All these, gentlemen, are, as yet, deep mysteries to us; still, these hidden causes are the real energies of nature, the cause of causes. The trees, the flowers, the rocks, the minerals, the earths, which we perceive in our daily walks, are only the external effects of nature's real potentialities, and science, seemingly, is only dealing with those external effects, and knows nothing, seems not to be very anxious, to learn anything about these mysterious potentialities. Still, it is these forces that actuate our brain and create the human mind; it is these forces that throw a person into a magnetic condition, which develop in him, so to say, new senses; it is these forces that direct the atoms in the chemical crystalizations; that form the particles of chloride of sodium, our kitchen salt, into a frustum of a pyramid; it is these forces that send the heavenly bodies on their eternal journey, cause our earth to turn, our sun to shine, our grass to grow. It is these forces that form the hands seen and felt by Prof. Crookes; that lift D. D. Home into the air, that move the chairs and tables, that cause the accordeon to float around the room, that form the cloud that picks and carries the sprig from the heliatrope—all these internal energies, these limitless potentialities are completely unknown to us. Ignorance is all around us. Proctor, even, the great scientist, told us the other day that amidst the countless millions of stars with which the unbounded universe is populated, we know for certain the distance from us of "only one." We know almost nothing of what is going on above us; we know nothing of what is going on below us lower than a few thousand feet, and with all this ignorance around us, with all this darkness enveloping us on every side, without shame, without a blush on our cheeks, often without remorse of conscience, we assume the garb of "omniscience," play pope, and put on "infallibility!" Oh! gentlemen, this is really a painful sight to the true philosopher, to the humble searcher after truth itself, who seeks truth not to build up systems or theories with which to astonish the world, but for self-instruction, for self-elevation, to arrive by degrees at a full understanding of these beautiful harmonies, these astounding adaptations and perfections, which pervade the whole universe.

Passed to Spirit Life.

[Notices for this Department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.]

Passed to spirit-life, from near St. Marys, Ohio, March 6th, 1874, AMOS BENTON, aged 76 years, less 7 days, of partial paralysis of the lower extremities, followed by erysipelas of the face with delirium. Duration of sickness, 7 days.

Mr. BENTON was a farmer by profession, and a confirmed Spiritualist, a good man and good neighbor, who had a large circle of friends that now mourn their loss. We will not meet him again with that smile and extended hand on earth, but have an assurance from the many witnesses now on the stand, that though a man dies, yet he still lives, and we shall again join hands with him, on the other shore, where sickness, sorrow and parting of friends are not known.

J. B.

Passed to spirit-life, very suddenly, on Monday, March 16th, ELIAS WELD, of Medina, N. Y., at the age of 69 years.

For many years he had been known as an ardent Spiritualist, and he was highly esteemed for his many noble qualities. He was a thoroughly honest man, an exemplary citizen and as devoid of pretense as a child.

Funeral services were held at the Universalist church at Ridgeway, Wednesday afternoon, and were conducted by Rev. Mr. Howell, Mrs. Woodruff and myself. Mr. Howell is a Universalist of liberal mind, and was called upon at a late hour in the fear that we should not arrive.

A. C. W.

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A NEW BOOK

WOMAN, LOVE
and MARRIAGE,
BY F. SAUNDERS.

* * Like the mystic wire that now begirts the globe, do not these golden links—"Woman, Love and Marriage," encircle as with an electric chain, our common humanity? So, also, like Faith, Hope and Charity, are they bound together by an indissoluble law of affinity, in hallowed relationship; while any attempt to divorce them, would be not only an act of violence to the instincts of our nature, but an irretrievable disaster alike to our moral, as our social economy. The heresy that would seek to ignore or annul the Divine institute of marriage, would expose without defense the honor and happiness of woman; for the palladium of both is secured alone in that sacred rite. * * *Ex. from preface.*

The author is well known for his piquant and forcible writings, and this book will be found pleasant and profitable reading.

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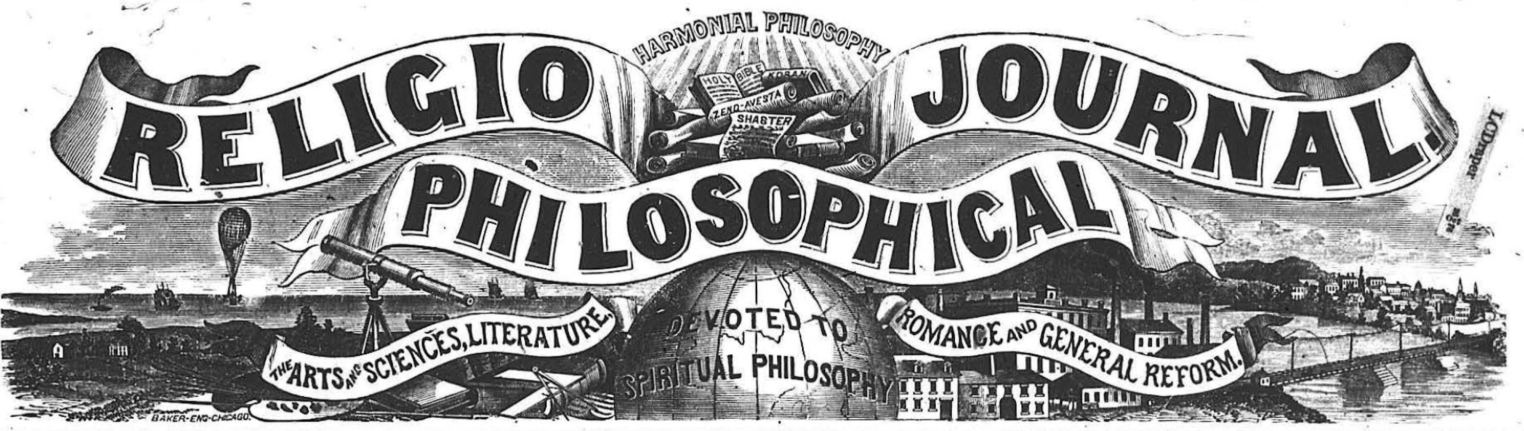

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XVI. | S. S. JONES, Editor, Publisher and Proprietor. | CHICAGO, APRIL 18, 1874. | $3.00 A YEAR, in Advance; Single Copies Eight Cents. | NO. 5.

HEART-RENDING DETAILS.

Christian Persecutions taken from the Records of History.

ABSTRACT OF A DISCOURSE GIVEN AT MADISON, WIS., BY B. F. UNDERWOOD.

Christianity from the time it gained ascendancy, has persecuted to the full extent of its power. Constantine, the first Christian Emperor, made it a penal offence for any Christian to become a Jew. A Jew by marrying a Christian incurred the penalty of death. Arian and Donatist parties were forbidden to assemble, their writings burned, and many of themselves condemned to death. Constantine issued decrees prohibiting every form of Pagan worship. Constantius made additional laws, forbidding the Pagans to perform in public or private, the rites of their religion. Under the pious Theodosius all the Pagan temples were razed to the ground, in spite of the piteous appeals of the worshipers, who declared that the temple to them was "the very eye of nature, the symbol and manifestation of a present Deity, the solace of all their troubles, the holiest of all their joys. If it was overthrown the dearest associations would be annihilated. The tie that linked them to the dead would be severed. The poetry of life, the consolation of labor, the source of faith would be destroyed." These persecutions were urged on by the Fathers of the church. Eusebius eulogized Constantine for his edicts against Pagan worship.

Augustine argued in favor of persecution, drawing his arguments from commands for the extirpation of idolatry in the Old Testament, and from the sinfulness of unbelief in the New. St. Augustine declared that in his time the sentence of death was incurred by any one who celebrated the rites of the religion which had been universal but a few centuries previously; and this sentence, he said was unanimously applauded by the whole Christian Church. Paganism suppressed, the persecuting spirit of the Christian system exhibited itself against every heresy that appeared.

What innumerable multitudes have perished that the Christian faith might flourish! The great controversy about Transubstantiation cost the lives of nearly 400 000 human beings. The famous image controversy, ecclesiastical historians say cost 50,000 lives. In the persecution, instigated against the Manicheans by Theodora, 100,000 fell in Greece alone. The loss of life by the Crusades was not less, probably, than 5,000,000. "The European nations," says Mosheim, "were deprived of the greatest part of their inhabitants." When the second expedition started, Bernard boasted that "scarcely one man was left for the consolation of seven widows." For centuries the fairest regions of earth were reddened with human blood, and strewn with human skulls. Of the Albigenses 30,000 were butchered by the Catholics in one day. When the leaders in the massacre were unable to distinguish their own people from the heretics, the legate of the pope replied, "Kill on, God will know his own." At Bezuers 60,000 were put to death. The expatriation of the Moriscoes, the unfortunate remnant of the Moorish nation from Spain, is another great Christian crime. "About one million of the most industrious inhabitants of Spain," says Buckle, "were hunted like wild beasts." Thousands were butchered on the road to Africa. Yet this was the people that had made Spain illustrious. How many thousands of Jews have been murdered by Christians can never be known. They have been robbed, plundered, hanged head downward between dogs, torn to pieces, impaled and burned. They have been butchered by thousands, priests directing the massacre. Hundreds of thousands were expelled from Spain, by the decree of Isabella. They were obliged to leave in three months and forbidden to carry gold or silver from Spain. Tens of thousands were murdered. Tens of thousands more perished from famine and pestilence. Eighty thousand took refuge in Portugal, only to be banished from their country, after all their children under fourteen years of age, had been taken from them to be educated in the Christian faith, and when they themselves had been baptized by force.

The famous schism that preceded the burning of Huss, and the wars of the Hussites, cost 150,000 lives. The massacre of St. Bartholomew probably 50,000. This event was celebrated by Gregory XIII, by a solemn procession to San Luiga. Millions of unoffending aborigines, were immolated to the Catholic faith by Cortez, Pizarro and their priestly abettors. It was men acting under the influence of this religion that overturned the empire of the Montezumas. The Spanish settlers were invariably encouraged in their murderous work by priests.

"The whole religious influence of Spain," says a writer "was exerted to hasten the catastrophe which deprived 12,000,000 innocent individuals of happiness and life to add to the glory of a merciful God." In the Netherlands in the reign of Charles V, 50,000 (Grotius estimates 100,000) were put to death for their faith, and thousands more in the reign of his heartless son. The ferocity of the church may be inferred from the fact that a sentence of the holy office, dated Feb. 16th, 1568, condemned all the inhabitants of the Netherland to death, as heretics. A proclamation of the King confirmed the decree and ordered its execution. "Three millions of people," says Motley, 'men, women and children, were sentenced to the scaffold in three lines."

In Spain alone 31,000 persons were burned and 290,000 condemned to other kinds of punishment, by the Inquisition. The best men of Spain were, as Darwin remarks, "eliminated through three centuries at the rate of a thousand a year." How many have been destroyed for the imaginary crime of witchcraft and sorcercy, can not be computed. 7,000 were burned at Treves; 600 by one bishop alone; 800 in Wurtsburg; 1,000 in the single province of Como, Italy; 500 in Geneva, in three months. One judge said he had executed 800 witches in sixteen years. The number that perished in Paris is described as "almost infinite." These are but a few, comparatively, of the number that Catholic Christianity destroyed for witchcraft.

Protestant christianity has persecuted whenever it has been able to, and to the full extent of its power. In "Germany, at the time of the protestation of Spires, when the name of Protestant was assumed, the Lutheran princes," says Lecky, "absolutely prohibited the celebration of mass within their dominions." Elizabeth forbade any other service than that of the prayer book. Non-attendance on Anglican service was a punishable offence. The Presbyterians for years were branded, whipped, mutilated and killed. Catholics were tortured and Arians burnt. In Ireland, the Catholic faith was proscribed. The Irish Protestant bishops, under the presidency of Usher, assembled to protest against the toleration of Catholicism, when the government, in 1626, showed a disposition to modify its policy. "To consent that they may freely exercise their religion and profess their faith and doctrine," the bishops formerly declared, "is a grievous sin." In Scotland, during the reign of the Stuarts, all who repudiated Episcopacy were subjected to the most terrible persecution. It was instigated by the Scotch bishops and approved by the English church. Dissenters were branded with hot irons, and their ears were torn from their roots. Women were whipped through the streets.

The Presbyterians of Scotland were just as cruel when they had the power. They prohibited any priest celebrating mass, or any person hearing mass. The penalty for the third offence was death. "One mass," said Knox, "is more fearful to me than if 10,000 armed men were banded in any part of the realm." In France, when the government of certain towns was ceded to the Protestants, they set to work at once to suppress the Catholic worship. No Protestant was allowed to attend a marriage or funeral at which a priest officiated. In Sweden, banishment was the penalty of all who dissented from the Confession of Augsburg. Everywhere Protestants persecuted, and believed they were right in so doing. The burning of Servetus was generally approved by the Protestants. "Am I guilty of crime," wrote Calvin, "because our senate, at my instance, revenged itself of his (Servetus') execrable blasphemies." Melancthon, even, approved the deed. "The church owes you," he wrote to Calvin, "and will owe you in future times a debt of gratitude. I affirm that your magistrates acted justly." Yet Servetus was himself a Christian and a Protestant, and his last words were, "Jesus, thou Son of the eternal God, take pity on me." His principal offence was, that he said, "Jesus Christ was not the Son of God from all eternity, but only since his incarnation." Luther wrote in favor of persecution. All the leaders of the Reformation, with only two exceptions, advocated it. Cranmer and Ridley helped form a commission for trying ana-Baptists. The Helvetic, Scottish, Belgic and Saxon Confessions, all maintained the right of the civil power to punish heresy.

The persecutions in New England form a dark and sad chapter in the history of America. We have accounts of Quakers whose ears were cut off, who were whipped and hanged; of women who were whipped through three towns, tied to a carttail, stripped from the waist up, in the dead of winter. Roger Williams, himself a Christian, was driven by Christians among the unchristianized Indians, because he was in favor of religious liberty. These instances give some idea of the intolerance of the Puritans.

Persecution for witchcraft and sorcery has been as great among Protestants as Catholics. "I should have no compassion on these witches," said Luther. Calvin was in favor of the old laws against witchcraft. The establishment of the Reformation was the signal for an immediate outburst of the superstition," says Lecky. In Scotland, when the clergy had the most power, the persecutions were the most atrocious. In New England thirteen women and six men were hanged for witchcraft. Other victims perished by different methods. One old man, 80 years of age, was crushed to death under a board loaded with stones. Multitudes were thrown into prison. The ministers of Boston and Charlestown, in a public address thanked the commissioners for their zeal. "The evils of this epidemic cast their shadows over a broad surface," says Upham, "and darkened the condition of generations." In England, it is said, more alleged witches perished during the Commonwealth, than before and after. Puritanical teachings encouraged the superstition in various ways. In condemning two poor women to be hanged for witchcraft, the eminent Sir Matthew Hale said, "there was no reason for doubt as to the reality of witchcraft, for, first, the Scriptures had affirmed it, and secondly, the wisdom of all nations had provided laws against such persons." The last trial in England was that of a woman, and she was prosecuted by a clergyman. The clergy believed in the reality of witchcraft long after the great mass of the educated laymen had outgrown the superstition. John Wesley said he was "very sorry" that there was so little belief in witchcraft, "giving up witchcraft," he wrote, "is in effect giving up the bible."

The history of witchcraft in Scotland is terrible. The clergy had almost absolute, power, and they used it to convict, hang and burn, men and women for an imaginary crime, because their bible commanded, "Thou shalt not suffer a witch to live." One writer casually mentions having seen nine women burning together at Leith, in 1664.

Another writer tells us how some women broke, "half burnt, from the slow fire that consumed them, struggled for a moment with despairing energy among the spectators, but soon with shrieks of blasphemy and wild protestations of innocence, sunk writhing in agony, amid the flames." We can form but a faint conception of the suffering produced by the miserable superstition of witchcraft, which is so plainly taught in the bible, the Old and New Testament alike.

Freethinkers, during the past few hundred years, have been tortured and murdered without mercy. Giordano Bruno was hunted for his Infidelity from Italy, Genoa, Paris, England and Germany, imprisoned and afterward burned at Rome for Atheism, February 17th, 1600 Julius Vanini was burned at Toulouse, 1619, as "an impious and obstinate Atheist." Casimir Leszynski, a Polish knight, was burned at Warsaw "for denying the being and providence of God." Stephen Dolet, a printer and bookseller, was burned at Paris, 1546, for Atheism, and Matthew Hamount was burned at Norwich, England, 1579, for denying Christ was a Savior. Then think of the multitude of Infidels who have languished in prison—men like Woolston, who died in prison, 1732, and Richard Carlisle who, in this century, was imprisoned over nine years for delivering lectures and publishing the writings of Paine. Robert Taylor was fined and imprisoned for lecturing against Christianity, and Abner Kneeland was imprisoned three months in Boston as late as 1838, for alleged blasphemy.

In our estimate of the evils of Christian persecution, we must consider the immense numbers that have been ostracised from society, injured in their business and subjected to numerous hardships on account of their opinions, the multitude that have been made untrue to themselves, that have been forced into a concealment of their views and hypocritical conformity to the popular faith. We must not forget the discords that have resulted from this intolerant spirit, the bad feeling and strife it has engendered, the animosities and divisions it has produced, lasting sometimes, as in Ireland, for generations, and making unity, brotherhood and prosperity impossible. Nor should we forget that other class of victims of intolerance of which Channing speaks, those, who, spell-bound by early prejudice, or by intimidation from the pulpit and the press, dare not think, who anxiously stifle every doubt or misgiving in regard to their opinion, as if to doubt were a crime; who shrink from the seeker after truth as from an infection; who deny all virtue that does not wear the livery of their own sect; who, surrendering to others their best powers, receive unhesitatingly any teaching which wars against reason and conscience, and who think it a duty to impose upon such as live within their influence, the grievous bondage which they bear themselves.

When we consider fully the history of Christian persecution, the ill-will and bad feeling that have sprung from this faith, its suppression of honest doubt, without which there can be no progress; when we trace it back through centuries and think of the hundreds of thousands that have been scourged, confined in dungeons, tortured by the rack, the thumbscrew and hundreds of other infernal instruments of religious cruelty; that have had their bones broken, their flesh torn, and their joints one by one dislocated; that have expired amidst flames, reproached and mocked while dying; that have been led out in garments covered with horrible representations of devils, and burned to regale royal guests; the countless thousands that have been massacred because of their faith; the millions that have perished in religious wars, wars which subjected whole nations to their awful curse, giving them over to pillage, torture and destruction; that turned "Syria into an Alcedema and inundated with blood, the fairest fields of Europe;" when we consider farther back the fearful scenes that followed the establishment of the Christian faith, when the banner of the cross waved over fields red with the blood of the slain—surely we cannot resist the conviction that this religion has been the cause of more unprovoked strife and war, and more unmerited suffering than any other religion of which history gives an account.

The multitude of its victims can never be numbered. From a thousand fields and from millions of graves, their blood cries out against it. It has proved what Pliny centuries ago called it, "a pernicious superstition."

THE BIBLE TEACHES INTOLERANCE.

The Levitical code pronounced idolatry not simply an error, but a crime, and the penalty attached thereto was death. Whenever it is mentioned in the Old Testament that a king tolerated heathen worship, it is mentioned as a stain on his character. The monarchs who destroyed the altars and put to death the priests of Baal, are spoken of as the favorites of Jehovah. "In the early church the Jewish was deemed a type of the Christian church, and the policy that was common in the one was regarded at least as not blamable in the other." The massacre of the Canaanites, the slaughter of the priests of Baal, the coercive measures of Josiah, were regarded as sufficient sanction of force, and the shedding of blood, if necessary, to put down Paganism.

The Christians of the 16th century viewed the subject in the same light. But independently of the influence of the Old Testament teachings, the Christian system makes persecution unavoidable in proportion as it is believed. It makes unbelief and heresy a crime, and unbelievers and heretics criminals. It makes it the religious duty of Christians to legislate for the extirpation of heresy and the punishment of heretics. Is not God angry with the heretic, the unbeliever, and are not his opinions an offence to God? Is it not natural that the sincere Christian should try to please his Maker by removing whatever is displeasing in his sight? But the most powerful consideration is the belief that the unfortunate victims of heresy will suffer unending torment. In view of such an awful thought can the sincere Christian permit the spread of heresy, if he can prevent it? Having the power to prevent the damnation of souls, will not benevolence prompt him to use it, and will he not punish some of the offenders to deter others from leaving the true faith? In an age of faith the most earnest and devoted Christians will be the most active and zealous persecutors. We come to this conclusion by *apriori* reasoning. History attests the correctness of the conclusion. The founders of the Inquisition, Llorente has shown, were men who acted from philanthrophic motives. The same is true of the Puritans.

Many of the very worst persecutors as Buckle has mentioned, have been like Theodosius and the English Mary, most conscientious persons. Their cruelty was the result of their faith; the result of a false and bad principle. In proportion as men believe that correct theological opinions involve merit and are essential to salvation, and that theological errors involve guilt, and are punished with torments in hell, and have power, they must be persecutors. It was only after the progress of free thought rendered persecution no longer possible among us, that theologians discovered that the punishment of men for their opinions, was at variance with their religion. "But few persons, I think" says Lecky, "can follow the history of Christian persecution without a feeling of extreme astonishment that some modern writers, not content with maintaining that the doctrines of exclusive salvation ought not to have produced persecution, have ventured in defiance of the unanimous testimony of the theologians of so many centuries, to dispute the plain historical fact that it did produce it.

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Extra-judicial Verdict on Spiritualism—Letter to a Michigan Judge.

HON. GEORGE WOODRUFF, MARSHALL MICHIGAN, JUDGE IN STATE CIRCUIT COURT.

DEAR SIR:—Personally a stranger, I feel constrained by a sense of duty to address you, touching one of your official acts. As the actions and words of public men, in their official capacity, are open to comment and criticism, there is no breach of custom or propriety in my course. I find in the correspondence of the *Detroit Post*, from Marshall, a report of the trial and sentence in your court, at that place, of a Mr. Belcher and Mrs. Miller, for adultery. Of the sentence itself I have nothing to say. These persons are strangers to me, and in pronouncing them guilty of a crime against the purity and safety of society, you but discharged an official duty. But in your address to them on that solemn occasion, I find the following extraordinary and extra-judicial language:

"Something has appeared in the course of this trial, indicating that the insane orgies of Spiritualism have been mixed up with the cause and inducements of your crime, and it is not the first evidence afforded during the recent session of this court of the close connection between the demoniacal influence of the execrable tampering with that forbidden field of human inquiry, which has broken up the peace of families in the presumptuous search for a knowledge, which begins by denying the truth of what is revealed, and by seeking the truth at the mouth of the Father of Lies."

I suppose you were elected to serve the people as a judge of law and equity, but not as a catechist of creeds or religious opinions. Do you thus lecture Methodists, Catholics, Universalists, or whoever may not agree with your theology? Suppose Methodists had been the culprits, would you have talked of their "seeking truth at the mouth of the Father of Lies," in Methodist meetings, or engaging in "insane orgies," where "demoniacal (Methodist) influences" were "mixed up with the cause and inducements" of their crime? If you had, a storm of righteous indignation would have burst upon you, from persons filled with regret for a criminal weakness which they never encouraged, and for which they were not responsible, and the cry would have been, "Let this judge keep to his official duties, and cease his lawless work of condemning religious opinions, or leave the bench he is not fit to fill."

It may be that you can say that the teachings of so-called "social freedom" wrought this mischief with these misguided culprits. If so, why not make your warning against those teachings, and not attack the opinions (religiously sacred to them) of a class of people, the great majority of whom have no unity with them? Spiritualism is a belief in the "real-presence" of the departed. "Social freedom" is "of the earth earthy." If any professed Spiritualists use their views as a cloak for immoral theories and practices, they should meet the same fate which all good people of whatever persuasion, hold just for hypocrites and pretenders.

If you had sought information, you could have found hundreds of protests against this miscalled "social freedom," from public meetings and leading persons among the Spiritualists, filling the pages of one of their journals which has wide circulation in this state, as well as elsewhere; or, you might have found these words of A. J. Davis, whose writings are widely read and held in high esteem among these people in this country, and are translated into foreign languages for European circulation:

"What are the sacraments of true religion? First, personal cleanliness and chastity; second, a heart full of warm, devotional love to man and Deity; third, a head full of strong sense, steady wisdom; fourth, reverence for the marriage relation," etc., etc.

Why rest in such ignorance and prostitute your judicial position by such reckless attacks? As a judge, it is not for you to decide whether Spiritualism be true or not, any more than Baptism, or any form of faith or belief. You have no warrant or authority to pass judgment, either to approve or condemn, and when you usurp such authority, you endanger that liberty of conscience and that separation of church and state, which have wrought such benefit to the religious and spiritual life and thought of our country.

Are you aware who, and how many, your sweeping language condemns? I have known judges of our state courts, who were Spiritualists—probably you have set on the bench with such. I knew an eminent United States Senator, Jacob M. Howard, a man of great ability and high character, who tampered in "this forbidden field," and so became a Spiritualists.

Joshua R. Giddings was a brave, noble and deeply religious man, but he, too, "sought truth at the mouth of the Father of Lies," as you would say. His daughter told me of his last years, his months of weary pain, and his triumphant and peaceful passover—a Spiritualist to the last! This illustrious list might be enlarged by names excellent and eminent on both sides of the ocean. For instance, Elizabeth Barrett Browning, of England—her wealth of poetic genius hardly equalled in our century, her learning profound, her culture the best, her womanly and motherly qualities the sweetest and highest,—entered this "forbidden field," and engaged in this "presumptuous search for a knowledge," only to be gained, as you say, by most base and deceptive means; but she lived in the belief of Spiritualism, and when she passed in peaceful sweetness to a higher life, not only England, but other lands mourned her loss. In contrast with such wealth of manhood and womanhood, your extra judicial verdict is poor indeed!

There are millions of Spiritualists in our own and other lands, scores of thousands in our own state, equal in character and capacity to the average standard, and with the common right of respect for their honest opinions. In your strange assertions touching Spiritualism, you take the unwarranted license of sitting on a judicial bench, viewing and condemning the religious opinions of others from your own benighted stand point, and in a bigoted spirit, and thus going outside of all honorable usage or precedent in fairly conducted and dignified tribunals of justice; so it seems to me, and so I say in all frankness as the public good (and your own as well) seems to demand. I trust and hope that your sober second thought may lead you up to a better spirit and practice, and that your judicial career may never again be perverted to such uses, or sullied by such words as these I have quoted.

Frankly and faithfully Yours,
GILES B. STEBBINS.

Detroit, Mich., March 23, 1874.

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The Devil's Hencoop.

A meeting of the Social Freedom Branch of Spiritualism was held in Union Hall, this afternoon, with the Primary Council U. A. of Spiritualists, to celebrate the Twenty-sixth Anniversary of the origin of Modern Spiritualism. Some thirty or forty persons paid their ten cents at the door—or were "passed" in. Moses Hull presided, and opened the meeting with singing, after which he called for ten-minute speeches.

Mr. Pope arose and said he had a message to the Spiritualists of the world, and a poem. The audience could take their choice of these two luxuries. No one appeared to care which was imposed upon them, and the speaker proceeded to read his "message," in which he set forth his idea of Spiritualism and spirit life. Some of his ideas and language seemed to amuse a portion of the faithful present, though it was unintelligible to the outside barbarians. Having lost his place, the chair announced that his ten minutes had expired, whereupon it was moved and seconded that he go on. Two persons voted for the motion, and none against it; so he went on.

A man named Fair arose next, and announced his subject as "The Slavery of Woman." It proved to be a defense of prostitution, and was of too beastly a character to print in a decent newspaper.—*Chicago Evening Post.*

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Convention at Lockport, N. Y.

A Quarterly Convention of Mediums, Speakers and others will be held at Good Templar's Hall, corner of Main and Cottage streets, Lockport, N. Y., the first Saturday and Sunday of May next, commencing at 10 o'clock, and holding forenoon, afternoon and evening sessions each day.

A cordial invitation to attend is extended to all interested in this great Spiritual revolution, particularly to speakers, mediums and singers.

J. W. SEAVER,
A. E. TILDEN, } Com.
G. W. TAYLOR.

Extracts from our Exchanges.

In order to give our readers a more comprehensive view of Spiritualism and Religious subjects, we shall publish in this Department, the ablest articles of our exchanges, which we are receiving from all parts of the inhabitable globe.

QUESTIONS AND ANSWERS.

Mrs. Tappan Speaker and Medium.

[From the Medium and Daybreak, Eng.]

Q. 1.—Is there any difference between soul and spirit?

A. There has been a difference in time past. The soul was supposed to be the embodied mind of the spirit, and the spirit the substance. There is a discrimination made in modern spiritual science that the soul is innermost, that the spirit is the manifestation of that soul in spiritual or outer life, and that the mind is the most external of all, or structure, rather, through which the soul expresses itself. For myself, I make no distinction; I consider soul and spirit synonymous terms.

Q. 2.—What do you mean by saying there is only one element in nature—spirit? Do you mean that matter and spirit are synonymous?

A. No; I mean one primal element—an element that is not compound, that is not the result of any combination of two or more elements. I find spirit to be indivisible—a primal principle. I find matter capable of analysis—resolvable into other principles. There is no tracing matter back to nothing, or to spirit. It is rather an expression or outgrowth of it, while spirit itself remains uncombined.

Q. 3.—When a spirit comes into the world, as, for instance, in the case of an infant, is that spirit new, or whence is it derived?

A. It is not new; it is derived from the source of spirit. I have said to you that the whole universe is filled with spirit. There is no new creation of spirit; but the spirit is attracted to earth, and the germ of physical existence is then organized. It is, however, not then created.

Q. 4.—It is, then, the first time the spirit has assumed the living form, the same as the spirit in an atom; it enters into the atom, and becomes a substance?

A. Well, you do not know, because atoms do not begin their life at the time you commence to investigate them. Atoms have always existed in some form of life. So God, the Spirit, has always existed, and the spirit that comes into the finite form has always existed, and we believe has always existed in some form of life—different from your life, but still a form of life, because spirit must for ever work, even as atoms work; and God expresses himself in every world and every sphere, so that spirit may not have inhabited the human organization before, but still has been advancing, or perhaps coming down from the Infinite Mind, and fitting itself for the habitation of earth.

Q. 5.—Has the human spirit existed in any other organized form before it enters the human body, as, for instance, in a flower, a grain of wheat, etc.

A. The human spirit could not occupy a flower, or grain of wheat, but always must have been of the same nature that it now is. If it had previously been a flower, or grain of wheat, it must again become a flower, or grain of wheat, and not spirit. The spirit that is in the flower, or grain of wheat, has always been in a flower, or grain of wheat, or in some form corresponding. The spirit of man cannot have been there, else it would have been different from what it is—would have been a combination, and therefore destructible.

Q. 6. Do I understand you to say that matter is simply organized spirit?

A. You understand me simply to say that the elements of matter have not been found, but that I have found in my investigations one element, and that is spirit. I do not, therefore, say that matter is spirit, but that the primal elements of matter have not been found.

Q. 7. Is matter essential to the expression of spirit? Can spirit express to spirit?

A. It is certainly essential to the expression of spirit in the material form. No spirit can express itself to you without the agency of matter. While you are embodied there is need of matter.

Q. 8.—Can there be an individualized spirit without matter?

A. Most assuredly: *i. e.*, as you understand matter.

Q. 9.—Is not the material organization that surrounds the spirit and is developed from the material body, that which renders the spirit individualized?

A. By no means. In that case, when the body died there would be no individualization. That was my belief on earth; but I see now that the reverse is true; that the spiritual is not an emanation of the external body which makes the individual; it is an entity from eternity, but expresses its individuality in the human form.

Q. 10.—I have heard other mediums say that the human body is of a triune organization; that when it leaves this earth, it is of dual form, and that it is the body which it has cast off that renders it individualized, and by which it expresses itself.

A. When it goes into another sphere, since the spiritual body is of no use while it remains in the atmosphere surrounding the earth, it has to take on a form adapted thereto, but that form is not immortal. It is only the spirit in its identity which is immortal.

Q. 11.—Can you tell the object of life?

A. Can you tell the object of the whole creation? It is not for us to tell the object of existence. We find it; that is all.

Q. 12.—It seems to me, from what has been said, that there are several degrees of spirits in the Spirit-world,—those which are somewhat material, and those which are spiritual.

A. That is quite true; and thus you must consider, when spirits come here into your atmosphere, they assume in a degree the material form. I do, not mean, now, those that are made palpable in a physical sense; but at all times, when the spirit enters your atmosphere, it takes on sufficient of the emanations of earth to make it somewhat like yourselves; and those spirits that inhabit the immediate spiritual world surrounding your earth have a permanent spiritual body, that corresponds to yours, only a finer structure. The highest spirits have not that same body, but have another elemental body, that is composed of the nature of the sphere they inhabit; and so on, until you come to the realm of pure spirit, which does not require a body for its manifestation.

Q. 13.—You are able to visit the other planets in the solar system. Can you tell me whether the inhabitants of those planets transcend those on this earth?

A. The inhabitants of some of the planets transcend yours. Those within my range of knowledge, especially Venus, have an intelligence and spirituality that far transcend anything on your earth; so much so that were you presented to the inhabitants they would take you for lower forms of beings. If you had an instrument sufficiently powerful, you could discover that they are already aware of the approaching transit of Venus, and have erected strong light towers in order to attract the attention of the scientific men of earth; and if you had a sufficiently powerful telescope these lights would be visible to you, and a system of interchanging lights and signals could be carried on between you and that planet. This may seem like the vague shadow of a dream, yet it will prove to be correct. Make you a telescope sufficiently powerful to discern an object such as a city, and you will find these towers and elemental lights already prepared for you to see; for they know you are struggling yet in rather an Egyptian darkness.

Q. 14.—How do you distinguish between good and bad spirits?

A. On your earth I always trusted to my wife's intuition. I had no intuition and did not know, but now that faculty has become developed I trust to that, and it is an unfailing guide. Because, just as dark objects impress the eye with darkness, and light ones impress it with light; just as some peculiar orders of beings have bristles, and by these things are determined; so individual spirits have their own atmosphere of light or darkness, and when it reaches you your intuition is aware of it. But, to my utter amazement, I did not find any spirits so bad as I thought, and I did not find myself so good as I supposed. It is a strange fact in human nature that there is no way of drawing the line, because there is no one wholly bad, nor anyone wholly good; and in the Spirit-world I have not found it very different. The real unfortunate ones may come to you sometimes, but it is rather for their improvement than to do you harm.

Q. 15.—Is the intelligence of the inhabitants of the planets governed at all by their relative distance from the central sun?

A. No, it depends on the age of the planet; although the nearness of the sun and the accelerated motion augment the development of the planet. Your earth is undergoing a change which will give place for a higher order of beings; not that you will be destroyed, but that there will be gradually eliminated higher organisms; and the spirits that inhabit those bodies will be much more fortunate than you are, as you are more fortunate than the cephalopods that came thousands of years ago.

Q. 16.—I think you said that every organism maintains that same organism for ever?

A. We did not say that every organism retained its organism. The organism is changed, but the spirit is the same. Your spirit may not be like your body, because your spirit is quite a different thing. It is the expression of the spirit. In a higher state you are developed into something quite different, but as you advance you still bear a resemblance, and there is the same innate inner spirit that never changes.

Q. 17.—There are different kinds of animals and plants, and so there may be different kinds of living beings. For instance, this is a low planet, and there may be others superior to it; still you say we shall never get out of the particular sphere we are in?

A. We did not say you would never get out of a particular sphere. You forget you take this planet along with you. You think this planet is the only place. The soul itself stays here but a little while, but the planet remains. The soul is always absolute—of the same nature and element, but its organization is varied. There is an equal chance for every living spirit.

Q. 18.—Is there a central sun, as Andrew Jackson Davis says?

A. There are many central suns. There is a central sun for this and other solar systems, revolving in the same direction, and within the same radius. There are in space hundreds of central suns; for the distant nebulæ that were once supposed to be infinitesimal particles of stars, are in themselves systems of stars; and your solar system is but a speck in the great universe of systems, each one of which belongs to a larger system, each one of which has a central sun. We do not know of any central sun that occupies a particular centre of the universe; if we did we could know the circumference.

Q. 19.—Is intellect perfectly valueless in the next state?

A. No; it is very valuable. I said my intellect stood in the way of my intuition; but I found it very useful afterwards. It is useful without intuition, but it is like a body without a soul. Intellect is but the mechanism of the Spirit, and the difficulty is, we have tried to make it serve instead, and that will never do.

Q. 20.—Has the distance of the planets from the sun anything to do with the intelligence of their inhabitants?

A. We said that it has something to do with it, inasmuch as the rapidity of the revolution and rays of light act upon the organism. But this is not the chief reason, which is the age of the planet—the time since it has been thrown off from the sun. The planet is not formed as was once supposed. Each sun has eliminated or evolved from itself the planets which revolve around it, and the oldest is the most advanced. But this enters into too wide a realm for one evening. Some other evening, when the circle of intelligence is favorable, I shall be glad to have you ask further questions.

A CHAT IN THE DARK —AN AMERICAN MEDIUM IN ENGLAND.

A Sunday evening or two ago, after listening to the inspirational outpourings of Mrs. Tappan at Cleveland Hall, England, we wended our way, under the kind guidance of a friend, to No. 3, Torrington Street, Bussell Square, in order to make our first acquaintance with Mrs. Hollis, late of Louisville, Ky., and her mediumship. Although we found the lady somewhat exhausted from having already during the afternoon and evening held two seances, she, nevertheless, kindly consented to officiate in her mediumistic capacity once more. We were six in all, counting the medium: three ladies and three gentlemen. It will be doubtless known to the readers of the MEDIUM (which, by the way, ought to be dubbed the "Medium Militant"), that at Mrs. Hollis's seances the spirit-voice is obtained through the instrumentality of a tube, made of tin and of about two feet in length. We six having formed an irregular circle—it was, in fact, a kind of rhomboidal circle,—this tube was placed in our midst, the medium taking her seat opposite to it. The gas was then turned off, leaving us of course in total darkness. Scarcely three seconds had elapsed before a deep and rather gruff voice saluted the company with, "Good evening, friends," immediately afterwards commencing and carrying on, for several minutes, a running fire of humorous sayings and banter. This the spirit finally brought to an end with the caution: "But I hope you won't put this in the MEDIUM" (we having come provided, and having obtained permission to Pitmanize a few of the quaint sayings of the control.) The spirit then asked if he could be of service to anyone present by answering questions; whereupon our friend—we will call him John Knox—said there were several things he should like to talk about, one of which was cremation.

What effect, said he, has destruction of the body on the spirit?

None whatever, replied the tubal voice.

Does the preservation of the body, or the slow decomposition of the body, tend to the continuation of the earth associations of the spirit?

No, sir (or rather "sur"); the odor of the decomposing body keeps away the spirit. It would be of very great benefit to the earth if all bodies were burned.

[Our notes here have become so inextricably mixed—forming, as it were, a pictorial representation of a raveled dandelion-stalk chain—that it would take a very good "seer" to see through them; so that we must skip a couple of questions and the answers thereto.]

The next question was, John Knox still querying: Has a spirit in the spirit-world got organic development, as we in physical life? if so, of what use are they?

They have organic development, and they are of the same use as yours here. They eat fruit just the same as you do.

Do all spirits, then, require food? query by a lady.

Yes; food and clothing, and rest, and even sleep, responded the tubal voice with considerable emphasis, as if wondering how anyone could ask such a question.

Are there not, however, different degrees of organic existence in the higher life in which these physical necessities are gradually modified? (Knox interrogator.)

Oh, yes; in the higher spheres. There the essences necessary for the sustenance of the spirit are held to a great extent in solution in the atmosphere, and are taken in and incorporated with the body. (A little more of the entangled dandelion chain-work.) In the higher spheres the spirits actually inhale more than they eat.

I want to ask you about that. Then there will be waste matter exhaling from the body, as in earth life?

Yes, sir, the same as now.

You know the Hindoos talk about a higher sphere—Nirwana—where the spirit has no care and anxiety and no fear: this has always appeared to me a state in which physical conditions were overcome? (Knox interrogates.)

Yes, sir; he has passed into such a state that he is no longer influenced by earth. We receive manifestations from these. We have spirit-circles, and they give us answers to questions, and many of these answers we transmit to earth.

Hereupon followed a number of questions and answers of a nature not sufficiently general and interesting to be reproduced; we therefore pass over a couple of pages of notes, when we light upon the following:—

I tell you, Mr. Knox, you have not spirit-identity enough. Spirits very seldom come back among you and identify themselves.

John Knox: In private circles they do more; but there is a lack of that, though a most interesting form of mediumship.

Of course it is; but English people show themselves so exclusive that there is no getting at them. This state of things has great effect on the spirit-world. Sometimes a spirit comes who would give test after test if the sitters would allow it; but they will demand proof, and their first question is: Who are you, and what do you want? That shakes the spirit more than if a flash of lightning were to pass through it. It is the same as if somebody, from whom you were expecting spiritual consolation, were to say: Well, Knox, how are you getting on with your money matters? That brings you down from your highest flights. I cannot manifest in England to the best advantage; there is not the atmosphere.

Lady: There is not inspiration.

American gentleman: There is no brain force; it is all physical.

Control (per in tube); That's so.

What does that imply?

It implies, this, that the atmosphere of this island does not allow of as high inspiration as the American atmosphere.

Is that because it is mistier? asked John Knox.

It is because everything is more heavy and dull.

I notice the American mediums are more nervous.

They are strained up to a high key,

Is there not danger in that? (Knox interrogator.)

Yes; the mind is too magnetic. The atmosphere is as light as it is dense in England. The Indians also have that quick active temper. The Americans have gathered their inspiration from the ancient Indians; but they run through life like lightning.

Question (querist not noted): I think mountain countries produce better brain qualities than those that are flat?

That is true.

There are a great many undeveloped spirits, are there not (by lady querist)?

There are a great many in England.

When persons form a circle, how is it that these undeveloped spirits come? asked Mr. Knox.

It is because they are so confoundedly religious, replied the tubal voice, with great energy.

How is that?

You show me a man who prays long and loud, and as sure as he sits for communications he will find some spirit who will put him through. I would advise people not to have invocations and prayers; just let them commence. If all sitters would do this we should not hear so much of interruptions by undeveloped spirits.

John Knox: That is curious. I have known heretical persons form circles, and they have never got thus humbugged.

That's so. A person once put on a surplice and had all the church service—hymns and prayers and all—gone through, and you bet if he didn't have all the undeveloped spirits on the other side.

How would you advise a circle of investigators to proceed?

Just to sit down like a number of children and communicate as they would with their friends on earth.

I mean every fresh circle.

Do just so; and have nothing to do with that praying system, and you will not be bothered with cheating spirits. I knew a German physician that was subject to such influence, and he thought that God controlled him, that Jesus controlled his wife, and that the twelve apostles controlled his children.

John Knox: We have spirits who come and say they are Gabriel and Michael.

Do not believe it: it is merely to play upon some weak-minded praying individual.

Then we have others controlled by Job and Jeremiah.

Well, I should think they would be. It is just like they are in America; we have no end of controls by George Washington and Andrew Jackson.

(We here come to another illegible part of our notes, and must necessarily make an hiatus in the consecutiveness of our report.]

I do not believe, observed our namesake of the Scottish divine of undying fame, one-half of controls are genuine.

That's so: you are perfectly right there. I always discountenance this kind of thing.

John Knox: Some time ago a man came and told me that in some investigations he had pursued, the Nazarene had controlled. Since then I have learned that the circle has been broken up by evil spirits.

Control: Did they drive out the Nazarene?

No.

Oh! I thought the Nazarene was whipped!

John Knox: What do you think of that?

Well, sir, I will tell you what it is. He had been controlled from the first by a spirit taking the name of the Nazarene. No such person controlled him.

There is a great deal of fudge in all this.

You are right, sir. They ought not to lose their individuality in a circle. If a person comes along and give a big name he is at once believed. There is none of that about me. I say straight forward. I am Jim Nolan; was raised on a farm, and served three years in the army. I am neither the Nazarene nor Tom Paine, and I hope when I do come back to earth I give some sensible ideas.

The company assented, and he continued: People make a fatal mistake when they give up their individuality either to men or to spirits. It is a very silly plan to do anything simply because a spirit tells you to. Mediums are not obliged to do just what the spirit suggests. Let the spirit explain itself and give a sensible reason for what it advises.

Some spirits always give a reason for what they say? remark by unknown person.

And so they ought, said spirit "Jim Nolan," in his usual terse, emphatic style, and whenever a spirit comes and says he is God, tell him to go away, that you will have nothing to do with him. God never does control any man. If God controlled a man, he would be an individual.

After a few more remarks of an uninteresting nature, the control was brought to a close the spirit, who was "raised on a farm," apologizing for the exhaustion of the medium, which prevented him from making the evening of a more interesting nature. The reader must judge as to whether this self-depreciatory style was merited. If, however, this control was not at his best when we heard him, and can do better, we hope to have the opportunity of giving the readers of the MEDIUM the chance of testing for themselves. We came away with an invitation to go again, which we intend to do. Of one thing we feel certain, that if "Jim Nolan" keeps to his present track he will bid fair to knock a great many of the self-styled Gabriels, Michaels, Swedenborgs, etc., etc., quite "out of time," to use a phrase perhaps more terse than elegant.

SPIRIT PHOTOGRAPHS AND DRAWINGS.

An Artist in spite of Himself--The most Remarkable Phenomenon yet Brought to Light.

[From the Leslie (Mich.) Herald.]

B S. Gifford, our Leslie photographer, is becoming celebrated. Last Winter he found himself suddenly taking spirit pictures, in spite of himself, his photograph plate would become covered with every description of heads and shapes surrounding the one sitting for a picture. This was a very singular phenomenon, look at it how you will. Mr. Gifford was interviewed, and explains that these pictures came while he was in a certain state of mind which came of its own accord. Finding this was injuring him in his physical organization, causing him many sleepless nights, he resisted the state of mind, and refrained from taking pictures when they were upon him.

Lately the phenomenon has taken a new phase; we have examined his pictures, and was just taking pen in hand to write an item on the subject when we met the following in the Jackson *Patriot* of Monday morning:

A professional gentleman who is temporarily making his home in this city, and who has been visiting in the village of Leslie for a few days, sends us an interesting communication from that place. Much of it relates to the manufacturing interests of the village, the schools, churches, etc., and as it is about the same in substance as appeared in these columns a few weeks ago, we omit that portion of the communication, and give place to his statement concerning a "spirit" artist who has created a considerable sensation thereabouts. He says:

The most remarkable institution of the place is the picture saloon of Mr. B. S Gifford. About three years ago as the operator and owner was taking a picture for a customer, a young man, there was another picture of an old man behind that of the young man which puzzled and annoyed the operator. He laid it aside however, to examine at his leisure, and told his customer to call again. But he insisted on seeing it, and when he did look at it he said the old man was his grandfather, some time since dead.

Mr. G. not having any belief in the spiritual existence of any one, was not tinctured with ancient or modern Spiritualism, and was therefore surprised beyond degree.

The phenomenon, however, continued so that he could hardly take a picture without its being supplemented with others, and sometimes with a great many. His wife being a religious woman, and a bitter opponent of Spiritualism, and this seeming to favor it, she set her face against the whole thing. As it was difficult for him to get a lone picture, those who did not want such, dropped off, and as he had no sympathy with Spiritualists, he was ungracious to them, and I may say to everybody else. As a consequence his business fell off so that he found himself going to the bad, so far as property is concerned, and had to sell half his interest in his gallery to Mr. Chas. W. Humes, who can take pictures without spirits interfering.

But most wonderful of all, this power, whatever it may be, is bound to have its way with Mr. Gifford, for about five weeks ago, as he was figuring up some matters with his partner on some wrapping paper with a pencil, his hand began to be used by some power very strangely, and apparently to no purpose, but in a short time pictures of human faces and heads were formed in various positions and with more or less distinctness, but all very crudely. Ever since then, with no skill or practice in drawing, he has been used whenever he would put himself in a position for drawing pictures, and as his family harmonize with him in this new gift, the improvement is astonishing in the excellence of the make-up of the work. When I saw him last Wednesday he had finished some eight or ten, evidently of a historic character. Some have Grecian faces, others French faces. One I noticed Indian, white and mixed, and one with date 1860, has white and black, the whites being in different parts of the picture; and what are not represented dead, are in great commotion. The blacks are in the middle of the picture with collars about their necks, dividing the two companies of whites. They seem quite interested in the agitation of the whites, but are calm. Some of the pieces have mottoes in letters that I could not read nor could the maker tell. Thus Messrs. Editors, I have given you a truthful account of this wonderful manifestation. What may come of it is more than I can guess. I will say, however, that Mr. Gifford has given up his dark idea of endless sleep in death.

Our correspondent further says that he witnessed one of these operations of pencil drawings, that the artist seemed to be having a fit, and that the hand twitched and jerked nervously over the surface of the paper, and that no trickery whatever was resorted to.

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Meeting at Appleton, Wisconsin.

The Spiritualists of the city, pursuant to call of president, met at Council Hall, for the purpose of discussing the Social Freedom question. L. L. Randall was chosen secretary of the meeting. Miles Brown, George Knowls and L. L. Randall were appointed committee on resolutions. Committee reported the following:

WHEREAS, Mrs. Victoria C. Woodhull, Moses Hull and others calling themselves Spiritualists, have publicly taught the doctrine of Social Freedom, and ignore the sacredness of marriage, therefore,

Resolved, That we, the Spiritualists of Appleton, Wisconsin, discountenance and protest against all such teachings and practices.

Resolved, That we believe monogamic marriage is the basis of the family relations, and the great safeguard of good society and progressive government.

Resolved, That we will not invite to our city public teachers, who are known to teach or practice the social doctrines of Mrs. Woodhull.

Resolved, That we offer these resolutions for publication.

Mr. Clark opened the discussion, avowing his fidelity to the laws enacted for the protection of the marriage relations, and approving of the penalties imposed upon parties violating the same, not excepting the claims of the higher law.

L. L. Randall.—History informs us these would be luminaries in the social firmament, are reflecting the light of past ages and teaching the lessons and practices of society in a barbarous and semi-civilized state, and call it progression, claiming that we cannot fathom the depth of the profound wisdom that leads them to such "wise" conclusions. We reply, *reducto ad absurdum*. If their theory and practice will bring less unwelcome visitors to this world of ours; if there will be less of weeping, heartrending and anguish, because there is only the poverty-stricken mother to feed, clothe and provide for the little ones, then they have the argument; if not, they abandon it, as they do these little ones—to the merciless cruelty of a cold and selfish world! We love our country—not alone for its broad, rich prairies, its towering mountains, its crystal lakes, and the variegated autumn scenery, that challenges the admiration of the old world, but we love it for its institutions, and dearest to the heart of these, is the marriage relation, and he or she who abrogates the same, is guilty of treason. A man at the head of a bright, intellectual family, as he leaves his business and winds his way through dark and dimly-lighted alleys to the God-forsaken portion of the city, reasons to himself, "If I provide for the comforts of my family, it is no one's business how often I visit this degraded portion of the town, if my inclinations and tastes lead me hither!" Why this reasoning? Because the *virus* of the Woodhull and Claflin literature, has produced friction between two ideas, causing his brain to ignite, burning out all the nobler impulses of his soul, leaving only the dross of his former self.

Mr. Blanchard.—They speak their sentiments fearlessly and freely, ready to applaud everything that proves their side of the question. We, say, "let us speak ours." Oh! no, no! It will produce inharmony. It will break us all up, and we do not wish to hear it discussed! They have forced this question upon us, and after driving good honest and pure-minded men and women from the lead, by the looseness of their teachings, "like birds of a feather they have flocked together," and placed this theoretical queen of harlots upon the throne! We must either endorse her theories or repudiate them. The president of the National Convention is a representative woman, and this society of Spiritualists is auxillary to that, having had a delegate representative and to remain silent, we are committed to it. To repudiate it by resolution, we absolve all allegiance, and heaven, earth and the angel world will approve of our action in not giving support to this monster, that has sought to invade the social sanctum for the last quarter of a century.

Mr. Pratt.—I do not like to hear the question discussed. We can find something more interesting. If this is the sentiments of Spiritualists, they had better go to Salt Lake.

Mr. Knowls.—They will not go there, for there they have to support and father their own children. We can learn a lesson of wisdom from the animal kingdom. Whenever birds mate, both build the nest, provide food and care for the young, and when they roam promiscuously, the male is relieved from all care; and just in proportion as the male is relieved, in the same ratio is the mother's care and burdens increased. If they want to ameliorate the condition of poor suffering woman, their theory is illy chosen.

Mrs. Hunkerford.—I stand up for Mrs. Woodhull, for I believe she is in favor of woman's rights; rights equal to men's rights. If a man has any rights, I want a woman to have the same, and this is what Mrs. Woodhull is in favor of. I felt hurt when the president read from her paper, and when he reads again, I want him to read all in connection with the article.

Mr. Blanchard.—I read all in connection with the question at issue. I laid the paper upon the table. You or any other person can read all you choose.

Dr. Shafer.—I believe Mrs. Woodhull is right in the main, and if she is right, she is bound to win. I have come here to-night to the rescue of woman. I have been a practicing physician for nine years, and there are thousands of women all over the land that are suffering from the brutality of their licentious husbands, and when I have been ministering to their wants, they have told me so. I have heard of a case where the husband placed a loaded pistol under his pillow and threatened to blow his wife's brains out, if she did not grant him indulgence. Spiritualism is moving with tremendous power; it is moving like an avalanche. Woman has a right to choose who shall be the father of her children. There are thousands that are leading lives of legalized prostitution.

Mr. E. Warner.—She has a right and exercises that right when she stands before the altar with her hand clasped in that of her betrothed, and in the presence of his and her friends as witnesses, she makes that choice. "A woman has the right to choose who shall be the father of her children," is a slang phrase that originated some fifteen years ago with a person of questionable reputation.

Mrs. Knowls.—Silly flirtation is the great cause of the mischief, and like the drunkard, they do not realize they are drunk, even though they are wallowing in the slough of Woodhull degradation. One husband gets a notion that another man's wife is a little prettier or more intelligent than his own, and can shine in the presence of silly admirers where his own cannot, and he becomes uneasy and serious, and finally concludes he is a great sufferer and martyr to old fogy notions. Then, again, a woman gets a notion that her husband does not appreciate her many brilliant accomplishments, and she gets all in a pucker of woful disappointment, and finally they discover the elixir of social life, patented by Mrs. Woodhull. It always so happens (accidentally of course) if there is a lecture, a social, or anything of the kind, they always meet at the first crossing, and so amiable the two appear, any one would think each of their homes a perfect little paradise. If each husband and wife would try one-half as hard to please each other, as they do to please some one else, I think it would be quite as good for the neighborhood as Woodhull preaching.

Mrs. Mucum.—I am in favor of woman's rights. I ask no man to come to my rescue, unless he approaches with a clear head, and when he comes with his brain fired by intoxicating liquor and the passions perverted by stimulants and tobacco, I only say, "Get thee behind me, Satan!"

Mrs. Chubbuck.—I am decidedly in favor of woman's rights. I do not think much of that woman who would tell a man of her sufferings, from such a cause, saying nothing of the peculiar regard I have for a physician that would betray a woman in any matter of his profession.

Mrs. Parkhurst.—Let the father educate his son and the mother educate her daughters; teach them that purity is the only safeguard against the evil influences of this social demoralization. They must be armed with virtue and honor, and well disciplined, in order to repel the encroachments of so powerful an enemy to society and human progress.

L. L. Randall.—Dr. Shafer is right as regards Spiritualism moving like an avalanche, and one was never known to rise from the gorge into which it plunged itself. Spiritualism has ever maintained a free-platform. The consequence is, almost every person that has been arraigned for licentiousness, either before civil or ecclesiastical tribunals, have sought refuge amongst the Spiritualists, asking them to pitch into these tribunals who have dealt with them according to their just deserts. The consequence has been, "sink or swim," with a mill-stone about their neck. When the National Convention of Spiritualists last fall elected their president, more than five millions honest, intelligent men and women, sat in judgment, and pronounced the verdict "dead," claiming that it stinketh worse than Lazarus did, and no savior will ever bid it come forth! "Truth crushed to earth will rise again," and it will permeate the moral and ecclesiastical elements of society and be as welcome as the warm sunlight of heaven; neither will it be considered derogatory to the wisdom of God or the teachings of his children, and that truth will be the communion of the mortal with the immortal world.

Mr. Blanchard.—I have been watching this great evil that has been threatening us for the last fifteen years. Although I have an undying love for the truths of the Harmonial Philosophy, I am glad to free myself from this mass of corruption, and that is why I have called this meeting to-night, to pass resolutions abrogating the doctrines and teachings of these dregs of moral disease and death. I care not what name they assume, be it Spiritualists, Progressionists, Free Love, or Free Lust! We must resolve, showing we have no sympathy or fellowship with them, else by virtue of having a representative delegate to that convention, we are committed. If a majority see fit to vote the resolutions down, why, do so—it is your right; but as for me, I will not subscribe to their vile teachings.

Mr. Patton.—Society is moving forward and progressing, and the idea that society will go back to the customs of Abraham and Lot, is impossible. All must admit there are many evils connected with the marriage question. There are persons who are in earnest to correct these many evils. They may make mistakes.

Mrs. Hussey.—I am glad there is one little woman that can produce such a commotion in the world. I hope she will go on and turn and overturn and continue to turn and agitate, for society is very much in need of it. If I had a chance to marry, I would just as soon live with the man without the sanction of a clergyman, as with it. I think I could love him just as well, and be just as good. Then if I should become sick of him, and want another, I could get rid of him without having to pay a lawyer fifty or sixty dollars for procuring me a divorce.

Resolutions called for and adopted.

JAY BLANCHARD, President.
L. L. RANDALL, Sec'y.

Letter from Dr. C. P. Sanford.

BROTHER JONES:—In your remarks to the "Iowa Spiritualists," in the Journal published for March 28th, I notice you say that "The resolutions of the last convention at Des Moines, although intended by the people to be against *sexual freedom*, yet the modified tone was about as diluted as milk and water—nine-tenths of the latter. We might mention the missionary who supervised the dilution." And, "If you would have your State Association follow and share the fate of the Northern Association of Illinois, continue to allow a Moses-Woodhullite Missionary to modify your resolutions until they are insipid and of no effect, as he did at the Des Moines Convention."

Now, as it happens, at that time I was the only missionary for Iowa, and I was appointed one of the committee to draft those resolutions, and, of course, your aspersions must be aimed at me. Now, to correct your mistake, I will assure you that I did not write nor modify them, but I did vote for them, and supposed them at the time, to be against the social freedom platform, and I think so yet; and to correct another mistake, as to my being a "Moses-Woodhullite," I told Brother Joel P. Davis and others, before the convention met, that if the Woodhull platform should be adopted at the State Convention at Des Moines I would not consent to go out as its State Missionary again, if the convention should reappoint me. For I was not a Woodhullite, and I would not go before the Spiritualists of Iowa, under that flag.

The resolutions were adopted. I was reappointed, and was grateful for the confidence reposed in me, as thus expressed, and for the recommend the convention in this act gave me, to the Spiritualists of Iowa. I immediately entered upon the duties assigned me, and I have been traveling and lecturing ever since, and at every place where I have lectured, I have plainly, fearlessly and publicly said that free-love was no more a part of Spiritualism, than it was of any other of the isms of the world; in fact, that it was no part of Spiritualism, for true Spiritualism is the demonstration of the fact, that departed human spirits have in time past, and can, and do, at the present time, communicate with mortals, and this is all there is of Spiritualism.

All other things, free-love, woman's suffrage, the temperance question, etc., are subjects as much to be discussed by the churches as by Spiritualists, and just as much a part of them as of Spiritualism, aye, more, for Spiritualism in its real work, is only to prove and establish the fact of endless life, and in this respect, it is entirely above, and separate from, any of the side issues of the day.

I am not a Woodhullite, if I understand her and I think if I understand the English language when I read it, I do understand her, and any person who has told you that I am a Woodhullite, or that I even lean that way, they simply lie, (that is the mildest way I can express it). I concede to Mrs. Woodhull the right to speak and write, if she can find hearers and readers, but at the same time I claim the right to demur to her social freedom doctrines as being a part of Spiritualism, or morally correct.

I wish the Spiritualists of Iowa and the world, to know my position upon this subject, and all those who may read your remarks may be led to believe that I am "milk and water" upon that doctrine. In justice to myself, in the position I am appointed to fill, I want them all to know that I am, or try to be, a true Spiritualist, and that the Moses Hull-Woodhull doctrine, to me is no part of true Spiritualism, and in order that the Spiritualists of Iowa may not, from your statement, misjudge my true position, will you please publish the above, and very much oblige.

DR. C. P. SANFORD,
State Missionary, I. S. A. of Spiritualists.

Iowa, March 25th, 1874.

With pleasure, dear Brother, we publish your article. Not long since we received a letter from a "sexual freedomite," saying that the Missionary we referred to, was an entirely different person from yourself. He knew that the Missionary we and he referred to, was a *true blue* Moses-Woodhullite, and all the better for it.

Well, if the subject gets ventilated, and the Spiritualists of Iowa attend their convention and place that state so emphatically upon the record that there can be no misunderstanding upon the subject, the *ventilation* will be of immense importance to *true Spiritualism*.—ED. JOURNAL.

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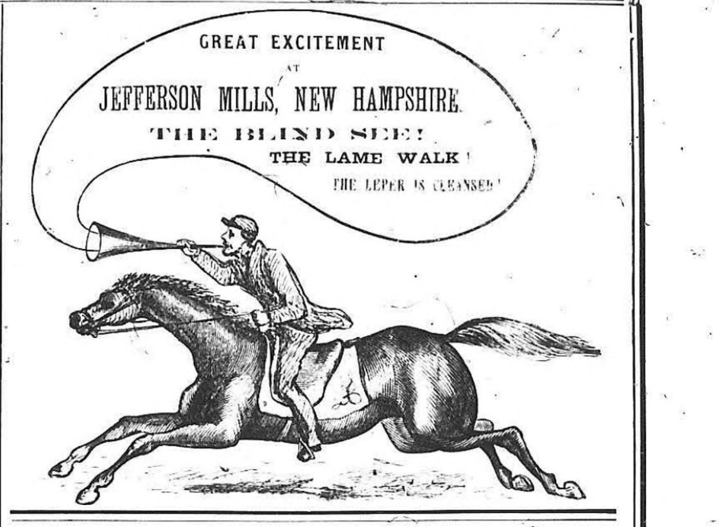
GREAT EXCITEMENT
AT
JEFFERSON MILLS, NEW HAMPSHIRE.
THE BLIND SEE!
THE LAME WALK!
THE LEPER IS CLEANSED!

JEFFERSON MILLS, N. H., *March* 21, 1873:—PROF. PAYTON SPENCE:

DEAR SIR—**YOUR POSITIVE AND NEGATIVE POWDERS** are creating a great excitement here. It can truly be said, in my own person, that the Blind see, the Lame walk, and the Leper is cleansed. I had the **Leprosy** for thirty years in my legs, arms, head, and nearly all over my body. After taking your Positive Powders about four days I shoved up my sleeve to see how my arm looked, and to my utter astonishment the scabs would cleave off easily and leave all smooth; and now my head and body are clean. The **Catarrh** in my head is arrested. They cured my lungs, that were tied up with **Phlegm** and **Cough.** The **Rheumatism** in my muscles commenced many years ago, and by degrees extended all over me, so that I could not raise my right arm to my head, or put on my vest. I can now hold it in any position. **My legs I could only with difficulty get off any way.** I now travel quite easily. By overdoing last fall, I brought on a **Pain** about the **Heart**, and it would beat a few beats and then stop and start again. I could not lie on it all. The powders have set it all right. Several years ago, from overstraining one eye and a blow on the other I became **Blind**, so that I could not know a person in the same room. Now I can read the large words in your Circular; yet I took only two Boxes of Negatives. On Thursday I called on Mr. Bowles, who had been sick about two years; and his wife was **sick from taking calomel. Her limbs were swelled to her body.** She could not do anything or go about the house. I could not prevail on him to use the Powders. On my way there I met Mr. Woodward, who is acquainted with the Powders, having used them and seen their good effect. I let him have a Box. He went to Mr. Bowles's that night, and after much persuasion got Mrs. Bowles to take one of the Powders. Last night my neighbor came in and said he had news for me—namely, that he was at Mr. Bowles's in the morning, and saw Mrs. Bowles out on the piazza at work. He was greatly surprised, on inquiry she said she took one of Spence's Positive Powders the night before: **it eased all her pain,** and **she slept like a pig.** He said he never saw two persons so elated in his life. Please send me Six Dozen more Boxes.

Yours truly,

A. H. KNIGHT.

WHAT DOCTORS SAY.

In the course of a large experience with the Positive and Negative Powders, I have found them **almost infallible** in all **acute diseases,** particularly **Fevers** of all kinds, such as the **Billious Inflammatory, Typhoid, Congestion of the Lungs, Scarlet Fever,** etc. I have also found them infallible in **Bowel Complaints** and **Nervous Headache.** I have also proved the Ointment recommended to be made of the Positive Powders (according to Rule the tenth) to be magical in its effects on all kinds of **Sores** and **Erysipelas.**

DR. M. E. JENKS, formerly of *North Adams*, now of *Amesbury, Mass.*

One box of your Positive Powders cured David Willington of a **pain** in his stomach **of 8 years' standing.** Mrs. E. Claflin was cured by the Negative Powders of Numbness, or **Palsy,** of 12 years' duration. The Powders cured Mrs. H. Claflin of **Neuralgia.** They also cured a lady of **Painful Menstruation** when given up as past cure. In cases of **Parturition** (Child-birth), I consider them of great value.

DR. JULIA WILLIAMS, Practical Midwife, *East Braintree, Vt.*

I myself have been afflicted with **Rheumatism** and **Heart Disease** for three years during which time I have not been able to labor. I have taken two boxes and a half of your Positive Powders. My Rheumatism is gone and the Heart Disease much relieved.

DR. A. J. COREY, *Great Bend, Pa.*

I think there is **no medicine in the world like** the Positive and Negative Powders.

MRS. DR. GARRISON, *Newton, N. J.*

In **Ague** and **Chills** I consider them **unequaled.**

J. P. WAY, M.D., *Bement, Ill.*

Your Positive and Negative Powders seem to be **quite a mystery**—no marked action—yet they cure. I have some patients who **can't live without them,** as nothing else has ever benefited them.

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They are peculiarly adapted to the **female constitution.**

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Consumption,

SCROFULA AND CATARRH

Cured.

Jane Worley was cured of **Scrofula of 15 years standing** with 4 Boxes of your Positive Powders, in three weeks, having had five Doctors before. Her ankles were swollen, and in running sores; in fact, it was all over her body.—(MARTIN WORELY, *New Petersburg, Ohio.*)

Four Boxes of Positive Powders have cured a little girl of a very bad case of **Scrofula.**—(R. MCREA, *Fayetteville, N. C.*)

The daughter of Henry E. Lepper was afflicted with **Scrofulous Sore Eyes** for several years. Much of the time she could not bear the light, and had to be shut up in a dark room. Ere she had taken 2 Boxes of your Positive Powders, her eyes, to all appearance, were well, and have remained so.—(ROBERT THOMAS, *Osseo, Minn.*)

I had **running Scrofulous sores** on me for 2 years, and could get no cure. I tried all the medicines I could get, but no cure or help until I took your Positive Powders. I am now about well.—(JOHN W. KENDALL, *Bethel, Me.*)

I have cured Mrs. Anna Wright of **Inherited Scrofula** with 3 Boxes of the Positive Powders.—(EMMA PRINGLE, *Beaver Dam, Wis.*)

Mother had the **Catarrh** in her head so bad that, when lying down, she could hear it go drip, drip, or a ringing. Your Positive Powders cured her. They have cured my **Catarrh** in the head also.—(MISS E. M. SHAYER, *Burlington, N. J.*)

I have raised one man from the dead with two Boxes of your Positive Powders. It is J. W. Nuttle of this place, who had what the Doctors called the **Consumption.** They said he could not live long. He is now at work for us, a well man.—(G. W. HALL, *New Haven, Ind.*)

Triumphant Victory

OVER

Dyspepsia and Indigestion.

A short time since my mother tried your Positive Powders for **Dyspepsia** and **Indigestion.** If she ate a piece of apple as large as a hazel-nut, she would not sleep a particle all night, but be very weary and nervous. She is entirely well now.—(A. G. MOWBRAY, *Stockton, Minn.*)

Four years ago I used half a Box of your Positive Powders, which took all the **Dyspepsia** out of me, root and branch.—(JOHN O. REDBERRY, *Hartland, Wis.*)

Your Powders have cured me of **Dyspepsia** in two weeks. I used but one Box of the Positives. My Dyspepsia was chronic and of **30 years standing.** During the last ten years I could not use butter, pork, or pastry of any kind; but now they agree with me as well as they ever did.—(P. P. MELLEN, P. M., *Maple Springs, Wis.*)

I have been a sufferer from **Dyspepsia for near 30 years** of my life, and for many years had to restrict myself to the most rigid course of dieting, not having eaten a meal of hog meat, or anything that was seasoned with it, for many years. Three Boxes of the Positive Powders relieved me of all my symptoms of Dyspepsia. I now eat anything that is common without suffering any inconvenience whatever.—(REV. L. JULIAN, M.D., *Brinkleville, Ark.*)

WHAT WOMEN SAY.

A woman in this place has used the Positive Powders for **Falling of the Womb,** and is high in praise of them.—(MRS. J. GILMORE JONES, Falmouth, Mass.)

My daughter, Martha, has been cured of **Suppressed Menstruation** by the use of the Positive Powders.—(J. COOPER, St. Johns, Ark.)

Your Positive Powders have cured me of **Dropsy of the Womb** of one year's standing. The tendency to Dropsy was inherited.—(MRS. EMMA MIST, Brooklyn, N. Y.)

A woman who had four **Miscarriages** got a box of Positive Powders of me, and they took her through her next Pregnancy all right.—(O. HENRY, Sand Spring, Iowa.)

My wife is now all right in her monthly periods. As I said before, she had suffered a great deal from **Irregularity** and **Flooding.** She had doctored with seven different Doctors for three years; but there is nothing as good as your Powders.—(W. H. KEMP, Smith Creek, Mich.)

Your Positive and Negative Powders have cured a case of **Milk Leg of 16 years' standing,** also a case of Rheumatism, a case of Falling Sickness or Fits, and a case of Dysentery.—(POWELL HALLOCK, Yorkville, Ill.)

Miss Lena Austin was taken with **Stoppage of the Periodicals,** accompanied by great distress in the head, and coldness of the limbs. She was treated with your Positive Powders, and has entirely recovered.—(ROSA L. GIBBS, Pardeeville, Wis.)

No More Headache, Neuralgia, or Rheumatism.

I have been troubled with the Neuralgia for the last 15 years, and at times have been laid up with for six weeks at a time. I have used your Positive Powders for **Neuralgia** and **Sick Headache.**—(LIBBIE G. BARRETT, *White Hills, Conn.*)

I have been suffering **nearly 40 years with Chronic Headache,** and often resorted to Chloroform to get temporary relief; but the paroxysms would return as soon as the effect of the Chloroform wore off. But after using your Positive Powders, I can say with others that they came like an angel of mercy in the night time.—(MRS. M. A. EARLEY, *Huntsville, Ala.*)

I had a severe attack of **Neuralgia** last week, and I stopped it in 10 minutes with your Positive Powders.—(JACOB S. RITTER, *River Styx, Ohio.*)

When I commenced taking your Powders, I had **Spinal Complaint** of nearly 30 years standing; also **Diabetes, Sciatica, Rheumatism** and **Erysipelas.** I am now well of all. Oh, I do think them the most wonderful medicine ever given to men. While on a visit to my sister in Dover she told me that there had been almost a miracle wrought with her in a terrible case of **Neuralgia** with the Positive Powders. She induced me to try them myself. I did so, with wonderful success.—(M. HUNTLEY, *North Richmond, N. H.*)

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Paralysis, Lameness,

Loss of Smell,

Loss of Taste,

Loss of Voice.

Typhoid and Typhus Fever.

The **POSITIVES** cure NEURALGIA, Headache, RHEUMATISM, Pains of all kinds; Diarrhœa, DYSENTERY, Vomiting, DYSPEPSIA, Flatulence, Worms; all FEMALE WEAKNESSES and Derangements; FITS, Cramps, ST. VITUS' DANCE, Spasms; all high grades of FEVER, Small Pox, Measles, Scarlatina, Erysipelas; all INFLAMMATIONS, acute or chronic, of the Kidneys, Liver, Lungs, Womb, Bladder, or any other organ of the body; CATARRH, Consumption, BRONCHITIS, Coughs, Colds, SCROFULA, Nervousness, ASTHMA, SLEEPLESSNESS, etc.

The **NEGATIVES** cure PARALYSIS, or Palsy, whether of the Muscles or of the senses, as in BLINDNESS, DEAFNESS, loss of taste, smell, feeling or motion; all Low Fevers, such as the TYPHOID and the TYPHUS.

Both the **POSITIVE AND NEGATIVE** are needed in CHILLS and FEVER.

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CHICAGO, SATURDAY, APRIL 18, 1874.

The Dark Side of Life, or What is Evil?

NUMBER FIVE.

William B. Astor is indeed wealthy. His vaults are loaded down with gold, mortgages, leases, notes and greenbacks. While luxuriating in his immense wealth, reposing in stately majesty in his palatial mansion, and enjoying the sight of his glittering treasures, we blame him because he does not inaugurate magnificent schemes to ameliorate the condition of the suffering ones of earth. If he so desired, he could rear massive structures to afford shelter for those whom poverty has pinched, sickness made miserable, and misfortunes oppressed—structures that would perpetuate his memory and add additional lustre to his name, with each expiring decade. But no! within the cold walls of his own selfish soul, where lofty emotions never bloom and the sublime thoughts of benevolence find no entrance, he lives dumb to the piteous wails of the outside world. We know another personage, who, too, possesses untold wealth. As we glance at his vast possessions, touching every nook and corner of the inhabitable globe, our mind is filled with emotions of delight! He has constructed mighty rivers, sublime water-falls and cataracts, vast lakes, bubbling springs, and extensive flower gardens. Vast ranges of mountains lift their towering heads towards the skies and caressed by the rippling streams, ornamented with festoons of flowers that exhale the sweetness of nectar, they afford a safe retreat for the sweet warblers of the air, and a pleasant home for the mountain goat and wild gazelle, and in their lofty grandeur, they seem to utter praise to their mighty owner.

This personage excels all those of earth. How grand his thoughts, and how comprehensive his intellect! That sage whose eyes are brilliant with the radiations of knowledge within his soul, whose countenance is animated with holy, philanthrophic emotions, and whose long flowing beard falls in rich profusion over his bosom, will bear no comparison, if reports be true, with the individual we are describing. All nations, kindreds and tongues have an intimate acquaintance with him. You, puny child of earth, may form a rose, give it beautiful tints, and make it pleasing to the eye, but he makes the original flowers, impregnates them with nectar which they constantly exhale, and he impresses on their leaves such tints that no artist can correctly imitate. You may build a canal, on which a puny boat can float; but he constructed an ocean and makes it the highway of nations. On all sides we see evidence of his greatness. The sculptor may carve from Parian marble, an image of the illustrious ones of earth, and his name be recorded high on the niche of fame, and as he looks at the results of his ingenuity, he may feel proud of his labors; but this personage, the Mighty One to whom we are referring, can form the original, animate it with life, imbue it with intelligence, and make it the principal actor in the drama of life.

The artist may feel proud as he delineates on canvas the beautiful landscape, but when he sees this Ingenious Mechanic constructing the original, he feels his insignificance! Indeed, there is no end to his power. The earth, the glistening sun, the starry orbs, the vast belts of nebulous matter,—in fact all things point to him as their sovereign! His wealth is really immense. The mines of Golconda, the vast ledges of gold-bearing quartz in California, and other parts of the inhabitable globe, are his. Ah! Astor may boast of his wealth; may point to his six hundred houses; his vaults crowded with gold, diamonds and valuable papers, but they are as nothing when compared with the possessions of the potentate we are describing.

Well, who is this individual, so mighty, so grand, so powerful? The Mahometans call him Allah; the Chinese, Josh; the inhabitants of India, Brahma; the Christian, God; the Indians, Great Spirit, and each one ascribes him all-power! Some say he has a hundred heads; some affirm that he has a thousand arms; the Romans declared that he was armed with a buckler and shield; the Brahman asserts that he is living in the body of a white elephant; the Mahometan affirms that Mahomet is next to him in power. Some ancient nations declared that he turned himself into a dove; others, into a swan; others still, into a bull; while those who lived in remote times, declared that he became a Holy Ghost, made love to Mary and begat a son. The Bible affirms that he was a most skillful surgeon, and that he took a rib from Adam, and made therefrom a woman; that he took off the legs of the serpent; that he became a tailor; that he dined with Abraham, wrestled with Jacob, sent ten plagues to afflict the Egyptians, put Job in care of the Devil, deluged the world, and sent forth lying spirits. We don't know whether those statements are true or not, as we were not there. Generally he is looked upon as the greatest personage that ever lived, possessing more wealth, greater power, and more extended knowledge. We desire, however, to inform him, that, wherever he is, in whatever clime he may reside, that he is accused of being the *cause* of the existence of the "dark side" of life, and that he fails to relieve the suffering thereof.

Possessing unlimited wealth, he allows the inhabitants of Bengal to starve—to die of excruciating hunger! The widow's moans and orphan's sighs ascend in beautiful waves of silvery light to his throne, and touching his soul, they rebound to earth, conveying only a mocking response to those who originated them. The little innocent child, whose heart knows no guile, extends its tiny hands towards him, and utters tender appeals for a crust of bread, but, they, too, are returned only in deriding whispers. Then again, he possesses unlimited power. He reared those tall mountains, excavated the basin of the ocean, constructed that beautiful valley, made all the celestial orbs, yet there are millions of his suffering children that have no roof to cover their heads.

Will you blame the wealtby for not relieving the suffering of humanity, when this Mighty Personage heeds not the cries and piteous moans of the unfortunate?

Astor is not responsible for suffering—he did not originate the plan of creation; he did not inaugurate this system of life; he is only attending to his legitimate business.

Only a few years ago, the suffering ones of earth were calmly sleeping in unconscious matter, and must we look to him who awakened them into life, to relieve their wants?

At one time during the past winter, there were 30,000 starving Sioux Indians that threatened to make war on the peaceful, innocent citizens of Nebraska, if not relieved at once.

Dr. Hunter, a valuable authority, says that in Bengal two farthings make the whole difference between a famine-warning and actual destitution, and three-and-a-half farthings per pound the whole difference between a time of plenty and a time of famine. The Bengal laborer earns 9 cents per day, and upon this sum an average number of three persons have to be supported. Usually, four pounds of rice may be bought for 3 cents. In famine years the price rises to 6, and even 10 cents at the pinch, which is a cent over the total earnings of one-fourth of the families in Bengal. The result may readily be appreciated. A resort is had to roots and various sorts of green food. The children and weaker persons die, and, as Dr. Hunter grimly expresses it, "the rural population enters a famine as a frigate goes into battle, cleared of all useless gear and inefficient members."

Look, too, at the famines of ancient times, and see the disastrous effects thereof.

The distinguished king of Israel, Jehoram, was intercepted by a woman, one day, who stated that another woman had broken her engagements with her. It appears that she was driven by hunger to desperation, and had made a proposition to another to kill and eat their children, which was accepted. Each of them was blessed with two.

What a horrible proposition, that! What mother of modern times would for a moment entertain such a method to alleviate hunger?

The arrangement was carried into effect at once. The two children of the one who made the proposition were killed and eaten, and then the mother of the other two, becoming conscious of the enormity of the offence, would not carry out the terms of the contract.

There is a list of 10,000 famines that have occurred and left their deathly trail on the pages of history, presenting scenes of misery and suffering that would cause the strongest heart to pale.

Where was that wealthy ruler, that Mighty Architect, the Josh of the Chinese, the Allah of the Mahomedans, the Brahma of the Brahmins, the Jehovah of the Jews and the God of the Christians, during all this time?

Ten thousand famines, yet all-power, omniscience, and infinite mercy, the attributes of this Great One to whom we have been referring!

We wonder if he saw the terrible destitution of the Irish, which is thus portrayed by the poet Spenser in his "View of the State of Ireland:" "Out of every corner of the woods and glynnes they come creeping forth upon their hands, for their legs can not bear them. They looked like anatomies of death; they spake like ghosts coming out of their graves; they did not eat carrions—happy when they could find them, yea, and one another soon after," etc.

The modern famine of Persia is still fresh in the minds of our readers. A writer in the New York *Times* says that in April, 1872, the people began to die in the streets of Teheran, the capital, and in Khorassan, a vast sandy province stretching along by the eastern boundary; they died at the rate of 300 per day, while in most places parents were selling their children to the Turkomans, who would at least save their lives. In Ispahan men were found digging up newly-buried persons, and it contained a number of shops in which dogs, cats, camels, and other eatable animals were sold. The foreign residents were those who took notes of these things and sent them westward; for the Persians did not see the use of such an exposure, looking on the whole matter as *kismet*, or destiny, a truly Oriental word that serves them in a vast number of perplexities. Of the 120,000 inhabitants of Meshd, the Mecca of the Khorassan, two-thirds perished, and the other third left the place. In Ispahan 27,000 persons died. A great number of such ghastly items might be gathered from the newspapers of the day, the whole indicating that about 500,000 of people must have perished in that visitation. Persia, the ghost of its own magnificent self, stands greatly in need of some change like that which has come so signally to China, Japan, and other parts of the east; and the Shah, who could lately contrast the civilization of the west with the somewhat primitive and patriarchal condition of his own country, sees the need of it very probably.

Oh, Josh, Brahma, Allah, Vishnue, Jehovah, Jove, God, we ask you if you withhold rain and the genial influence of the elements that famine may follow? If you, each of you, or all of you caused these famines, what a fearful record—dark, damning, and condemning, rises up in fearful magnitude against you If you did not cause them, some one else must, and against him humanity will hurl the shafts of their censure and criticism. Or are there hidden laws of the Almighty that we do not understand, that cause reverses and so shape events in the material realms as to cause intense suffering? We will see.

TO BE CONTINUED.

The Necessity of a Radical Reform in Spiritualism.

The following article is from the Chicago *Times*, and every rational Spiritualist will recognize the fact that it expresses a deep truth:

In a very able lecture delivered to the Free Religious society, at the last session, Professor Vander Naillen alluded to the well-known fact that scientific men, as a rule, refuse to investigate the phenomena of what is termed Spiritism. This is true; and it is a condition not at all creditable to scientific investigations.

Spiritualism or Spiritism, as it is now more frequently designated, has precisely the same claims to examination that has any occurrence, or science, whose phenomena are curious, novel, and well established with reference to their existence. To ignore them, to sneer at them, forms no argument whatever against their value,—at least, until such a time as careful scientific examination has demonstrated that they are worthy of no better fate.

It is true, among the believers in a spiritual origin of the phenomena of Spiritism are some of the brightest intellects in this country and Europe. These believers include lawyers, judges, professional scientists, essayists, and others belonging to the higher professions. The adhesion of this class of men carries weight. The mere fact that they believe these things, although not conclusive as to the truth of the spiritual origion of the phenomenal developments of Spiritism, goes, or should go, a long way toward giving them a value in the estimate of thinking men. Why, then, is it that Spiritism is so persistently ignored by men like Tyndal, Huxley, Agassiz, Darwin, Hitchcock, Spencer, and others, who represent the advance guard of scientific progress?

The reason of this, THE TIMES is inclined to think, is not at all beyond discovery. The reason that will explain the very general ignoring of Spiritism, by scientific men, will also explain why it is regarded with distrust by thinking men who are not engaged in scientific pursuits.

The principal fact of this explanation is to be found in the character of the greater part of the people who profess to be the exponents of Spiritism. It is a fact not to be denied that Spiritism includes in its followers more disreputable people, more ignorance, charlatanism, quackery, and humbug, than any other professedly-respectable science in existence. Especially does this apply to that licentious element of harlotry, self-styled "free love," which has succeeded in identifying itself so completely with Spiritism that a good many people have fallen to think that the two are identical and therefore inseparable. Scientific men have a disinclination to befouling themselves by touching anything which has such a close apparent relation to the bagnio. They are disgusted with the assertion that the truth of the theory of the intercommunication of embodied and disembodied spirits necessarily implies that lechery is reputable, and harlotry a religious virtue.

The fault lies, in the main, with Spiritualists themselves. They permit an alliance with that unclean trinity, Woodhull, Blood, and Claflin. The more respectable elements repudiate this alliance, but still it exists, and its abominations affect the entire class of believers. In addition to this disreputable connection, Spiritism is cursed with the adhesion of every lunatic not sufficiently mad to be incarcerated in an asylum, but yet sufficiently unsound to cast discredit upon any belief with which they are connected. One man perambulating a city with long hair floating down his shoulders, and claiming to wear it thus because a Spiritualist, will create the suspicion that he is an ass, and that the faith he claims to represent is a humbug. Moreover, every peripatetic fraud, who travels as a clairvoyant, and whose business is to humbug silly girls out of their dollars, and to act the part of procuress, claims to be a Spiritualist; and, as a matter of course, her iniquities react upon the faith she pretends to represent. The city of Chicago is full or ignorant tricksters, who, having mastered a ring-puzzle, and two or three other feats of legerdemain, set themselves up as spiritual-mediums. They are ignorant, trivial, contemptible, to the very last degree. Occasionally persons of sense drop in upon them, honestly desirous of investigating their operations; they witness their silly and transparent tricks; they listen to the balderdash which they utter as coming from the spirits of once intelligent men and women; and then they go away in utter disgust over the contemptible clap-trap they have witnessed, and conclude that Spiritualism is a gross humbug.

Let respectable, honest, conscientious spiritualists cleanse this Augean stable. Let them kick out these long-haired asses who misinterpret Spiritualism in their manners and demeanor. Let them repudiate at once and indignantly the harlotry of Woodhull, and the loathsome teachings of her class. Let them throw out of their temple the mountebanks who, in the guise of priests, are pretending to transmit the oracles of spirit-intelligence. Let them purge themselves of quackery, of frauds, humbug, and ignorance. When this shall be done, they will be entitled to a hearing; and they will undoubtedly secure it.

Now the beautiful doctrines of Spiritism are alloyed to an extent that renders them offensive. When they shall have been purified, they will receive popular attention, and will secure the rank and consideration to which they are entitled.

Sex in Spirit Life.

BROTHER JONES.—I would be glad to see an answer in the JOURNAL, to a question that I hear asked by many: "Why are Messrs. Stebbins, Tuttle, W., and others, discussing a question that could be settled so easily by asking the spirits themselves?" I have heard it remarked, and I have remarked it myself, that a person reading such discussions would conclude that those gentlemen had never had a Spiritual communication. Is it possible that none of our great mediums can settle such simple questions in one word, "yes," or "no;" or have those gentlemen no confidence in the spirits and mediums.

I had a paper handed to me a few days ago by a skeptic, which contained a good many questions about spirits and the Spirit-world, and was asked, "Why don't the Spiritualists make these things plain." I told him that if he would read the JOURNAL for one year, he could obtain the information desired; but I am afraid that if he should see such discussions as Tuttle's, Stebbins' and W.'s, he would not be satisfied.

B. F. ADAMS.

Nashville, Tenn.

REPLY:—Your questions are very pertinent. If we have communion with spirits at all, we certainly ought to know whether sex continues upon the spiritual plane of life, as here

For our part we should as soon expect to be deprived of any other organ, or all, as those which define the sexes upon this plane of life.

But for the evidence from observations: we see men and women upon our streets, and do not hesitate to testify that we saw them and knew them. In like manner we see men and women who have passed to the spiritual plane of life, at our cabinet seances. We know them and can testify with the same certainty that we did in regard to seeing men and women on the streets.

We converse with spirits, and they tell us that no faculty nor organ of the human being is lost, nor changed by the casting off of the physical body; as we have a physical body so shall we have a spiritual body in every particular corresponding with the physical. Indeed, the spiritual body exists in, and permeates, the physical.

We are now in spirit life as much as we ever shall be. We are clothed upon with a physical body, which blinds and renders obtuse our senses. At death we are freed from the gross matter, but the real man and woman remains with his or her organs and powers of thought unimpaired. In each number of the LITTLE BOUQUET, we publish an article upon the Philosophy of Life. In those articles (thirteen of which have already been published), we treat of *genus* and *sex* at length. Our inspiration teaches that the *germs of all creatures, human and brute*, are eternal in their existence, never having been created can never die; that *sex* and *genus* are eternal without beginning or end.

The writers referred to by our correspondent may be inspired to write as they do for the agitation of thought, which is said to be "the beginning of wisdom."—ED. JOURNAL.

Life's Morning and Evening.

Is the title of a beautiful picture which we have just received from the publishers, Messrs. R. H. Curran & Co. It is the work of the celebrated steel engraver, J. A. J. Wilcox, from an oil painting by Joseph John, who is so favorably known as the painter of The Orphans' Rescue, Dawning Light, Guardian Angel, etc. Life's Morning and Evening is an allegorical design. A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current the time-worn bark of an aged Pilgrim. An Angel accompanies the boat, one hand resting on the helm, while with the other she points toward the open sea—an emblem of eternity—reminding "Life's Morning" to live good and pure lives, so "That when their barks shall float at eventide," they may be like life's Evening," fitted for the "crown of immortal worth."

A band of Angels are scattering flowers, typical of God's inspired teachings. One holds in his hand a crown of light. A little flower-wreathed seraph drops roses and buds which in their descent assume the form of letters and words that whisper to the youthful Pilgrims on the shore, "*Be Kind.*" Near the water's edge, mingling with the sunlit grass, in flower letters we read, "*God is Love*" Just behind sits a humble waif, her face radiant with innocence and love, as she lifts the first letter of "*Charity*" "*Faith*" and "*Hope,*" being already garnered in the basket by her side. Over the rising ground we read, "*Lives of* Psalm of life," lifts the veil, and we read be *Great Men,*" and Longfellow's poem, "A yond the limits of the picture,—"all reminds us we can make our lives sublime." Further on to the left, "*So Live,*" admonishes us that we should thoughtfully consider the closing lines of Bryant's Thanatopsis. "*Thy will* be done" has fallen upon the bow of the boat, and is the voyager's bright uttering of faith. Trailing in the water from the side of the boat, is the song of the heavenly messenger: "*Gently we'll waif him o'er.*"

The boy, playing with his toy boat, and his sister standing near, view with astonishment the passing scenes.

This picture, embodying such exalted sentiment, combined with the beautiful in nature, should occupy a favored place in every home and school where children receive instruction.

OWING to the great demand for the beautiful photographs of the Anderson Drawings, Bro. Winchester has been enabled to reduce the price very considerably, and all can now procure them. See advertisement.

WAR IN THE WOODHULL CAMP.

Dr. Joseph Treat, the Editor in Fact, of Woodhull & Claflin's Weekly, lifts the Slimy Veil.

Corruption, Deceit, Fraud and Licentiousness Most Foul, Exposed,—Dissipation Denounced—Disease and Death Shown as the Effect of "Sexual-freedom."

Dr. Treat having become so completely overwhelmed with the horrible scenes enacted in his presence, could no longer forbear to expose the turpitude of the Moses-Woodhullites, with whom he has so long been associated. He came out with an address to the multitude assembled at Robertson's Hall, New York, on the 24th of February last.

The title of his address is, "Victoria C. Woodhull, Tennie C. Claflin, and Col. Blood, unmasked."

We have no space for publication, nor have we a taste for the *nastiness* exposed in the address by an adherent to the doctrine of the *infamous* clan.

Suffice it to say that this adherent to the "*Social freedom*" party, goes down deeper into the private lives, and exposes more *infamy* and *devilishness* than we supposed it was possible for them to practice, and not go to a worse place than the "Ludlow Street Jail" of New York. Rake "Five Points" with a fine-tooth comb, and every "*gutter rat*" there caught, would feel disgraced to be charged with their infamous conduct, as exposed by Dr. Treat, formerly one of their most cherished friends.

The paper is sent by mail on receipt of ten cents. Address,

JOSEPH TREAT, M. D.,
P. O. box, ~~1235~~, N Y City.

"Startling Facts in Modern Spiritualism."

The public estimate of this invaluable book by Dr. Wolfe, continues to be shown by its rapid sale, and the appreciative notices the press bestow upon it. It is doing a great and good work wherever it finds untrammeled and intelligent readers, and particularly among our Materialistic friends, who require no uncertain testimony of the reality of the after-life.

The following notice of the work, we extract from the Ackley (Hardin Co., Iowa) *Independent*, of a recent date, a paper that has seldom spoken a good word for Modern Spiritualism.

A NEW STANDARD BOOK.

Dr. N. B. Wolfe, of Cincinnati, has published a large book of nearly 600 pages, which he entitles, "Startling Facts in Modern Spiritualism." It is a full and closely written record of 25 years spent in investigating spirit phenomena among spirit media in the United States and Canada.

We have read the book carefully, and have given it the consideration it merits. We have no hesitation in cheerfully recommending it to our readers as a book that will do them good to read. It will lead you to think freely and independently of all creeds: and will add to your knowledge of truth more than any book we know of. The sweet assurance that one can draw from its pages that when life's scenes are ended and the night comes, we shall meet with the loved ones over the river, who have gone before, is worth more than the price of thousands of books. In it everything is portrayed so clearly and conclusively that the reader can not help but say to himself at its conclusion:

"Those I counted as 'loved and lost ones,' are yet near and dear to me.'" "Over the river they beckon to me," and say, "we shall meet again."

We hope that "Startling Facts" will have a world wide circulation. A general perusal of the book would do more to spread "peace on earth and good will toward men," than anything else we know of

Remarkable Works of Art.

R Butterfield, Esq, of Sacramento, Cal., has kindly placed in our art gallery, two large photographs from Anderson's Spirit-likenesses of Mrs. Butterfield.

Mr. Butterfield says these pictures have made him a confirmed Spiritualist. He also appends the following certificate for publication:

This is to certify that in May, 1873, I applied to W. P. Anderson, Spirit Artist, then in Sacramento, for a picture of my wife, who died at Nevada, Cal, twenty-two years ago, and of whom no picture had ever been taken, to my knowledge I gave him her name and age only. The picture I obtained is a correct likeness, not only perfect in every feature, but true as to organization, temperament and position. The dress, pin and collar are perfect, the latter being one she made with her own hands.

After this picture was in my possession and where Professor Anderson could have no access to it, I requested a duplicate, and obtained a second picture, a perfect copy of the first, with the single exception of the dress and collar, which were changed for others more usually worn by her and equally familiar to me. I was not present when either of the pictures were taken.

Witness my hand this 2d day of June, A. D., 1873. R. BUTTERFIELD

I hereby certify, that the above described pictures were taken as purported, under spirit control, and independent of my own will or knowledge of art.

W. P. ANDERSON, S. A.

Dr. D. P. KAYNER, by request of numerous citizens of St. Charles, delivered on Saturday evening, April 3d, in the Congregational Church of that city, to a large and intelligent audience, a scientific lecture on temperance. Although the Doctor was greatly fatigued by previous professional duties, he succeeded in deeply interesting his audience who gave him a hearty vote of thanks for his efforts in the good cause.

THE Supreme Court of the United States has recently decided the suit of the Florence Sewing Machine Company against the Singer, Grover & Baker, and Wheeler & Wilson Sewing Machine Companies, involving over $250,000, in favor of the Florence Co.

Indignant.

Eunice A. Lacy, of Lapeer, Mich., complains that she has been deceived by the most contemptible tricksters, and offers $500 for the reading of a card which she will hide, or a sealed letter, without opening it.

We know nothing of the identity or responsibility of Eunice. Perhaps mediums who possess such powers will advise Eunice to put up her "spondulicks" before she goes very far with her *bluff*—$500 proposition.

We can say to her in all truth(and she need not peril even her small change) that we have seen a sealed letter copied, word for word, in our presence, by a mechanical writing medium, no one present knowing anything of the contents of the letter until it was copied; then the seal was broken and the letter found to be copied word for word.

Now, let this lady save her money (this advice is doubtless unnecessary, as she will not send it to us to hold on condition that it shall be returned if her letter is not answered), and sit down with a good medium, and a sincere desire to get into communion with her departed friends, and she will soon fully realize that there are stranger things that her mother can, and will do for her, than the copying of sealed letters.

Spiritualism in the South.

We notice that many strange manifestations are occurring in the South, particularly at New Orleans. George W. Kendall, a prominent Spiritualist of that place, gives the following in the New Orleans *Times:*

Reading an article in the *Christian Advocate*, published by Robert J. Harp, in this city, entitled "Singular Phenomena," (dated, March 12, 1874,) wherein is stated "a large plow was seen to rise up and settle on the top of the house, and stands there yet," I send you a piece of sea-weed which was brought into my parlor on the evening, or rather about 12 o'clock at night, by the "invisible" power, who informed us that Adolphus B. Cook was lately drowned in the Pacific Ocean, near Acapulco. I do not know, nor did my family ever know, any person of that name. We were told that the weed was brought as a test, and also to show what it was possible for the spirit to perform. As I have taken pains to preserve the weed, I would like some person, a member of the Academy of Sciences, to examine it for the purpose of discovering whether this sea-weed is peculiar to the Pacific Coast only, as there are a number of shells apparently growing, or rather sprouting from the vine.

Extraordinary.

In the death of that distinguished Statesman, Mr. Sumner, the country has met with a loss that will be keenly felt. His erudition, strict integrity and devotion to the rights of man, has endeared him to all classes. It was, indeed, a happy thought on the part of the illustrious chaplain of the Senate, who, in one of his salaried invocations, requested God to see to it that the proper arrangements were made at Boston for the funeral of Mr. Sumner. The world should be thankful that he called his attention to that, else he might, while carefully and critically attending to the machinery of creation, or counting the hairs of some of his children's heads, for they are all numbered,—have neglected to make such preliminary arrangements for the funeral, as the ccountry seemed to demand. Under the circumstances, God will get all the praise for satisfactory arrangements for the reception of his remains, while the Boston people, who did all the work, are entitled to no commendation whatever. Why can't the God of this Chaplain, be induced to feed the starving settlers of Iowa? They would appreciate assistance on his part.

Thirty-nine Hearers.

E. V. Wilson, "The Gentle," failing longer to get his usual calls to lecture to *true Spiritualists*, hired a hall in Chicago and went it on his own hook last Sunday morning, to *thirty-nine hearers*—many of whom were apparently ashamed of their presence; others left in disgust, saying, "I did not come here to listen to Woodhullism."

His whole soul seemed to be wrought up to a high pitch of excitement, in glorifying Woodhull, Moses Hull, Dan Hull, and the "hull of 'em," the "Gentle Wilson" not excepted.

The Religio-Philosophical Journal, which so long furnished him with an "advertising corner," was not forgotten, when he turned the corner, and let fly his anathemas.

Poor Wilson! Why does one so "gentle" find it necessary to preach so much about *his virtue.* Is he suspected, or has he read the fable of "Poor Tray?" Perhaps Mrs. Capt. Severance will rise and explain.

Day, Colchester's Fund.

All money donated to the above-named fund is to aid Bro. Lester Day for his loss in paying Bro. Charles Colchester's fine for not procuring a license as a Medium. Bro. Colchester is now deceased, and Bro. Day is an old man, in destitute circumstances. Send him anywhere from a dime to such a number of dollars as your ability and judgment dictate, and angels will bless you for it. Direct to Lester Day, 865 Niagara St., Buffalo, N. Y.

Amount previously reported	$291 36
Mrs. S. Jennings, Chicago, Ill.	2.00
Spiritualist, Iowando, Pa.	.50
Richard Walker, Hopedale, Mas.	1.00
Unknown, West Randolph, Vt.	.25
Wm. Skinner, Lyons, Iowa	.50
Unknown, Ilion, N. Y.	.50
W. Z. Hatcher, Norfolk, Va.	.30

Thanks to all.

A Tale of Eternity and other Poems, by Gerald Massey. Price $2 00; postage 20 cents. For sale at the office of this paper.

Elias D. Strong, of Albany, N. Y., will answer calls to lecture. Address him at the above named place, box 318.

Middle Men Defended.

It is stated by a knowing cotemporary that a venerable preacher of the Christian persuasion was holding services in his church which is in the heart of a Grange community. In the course of his sermon he became eloquent, and exhorted his hearers to come to Christ; and insisted on personal and direct communion with the Father, declared that all other means were as "useless, as middle men in trade." The next day he went to his butcher's to buy some meat, and was thunderstruck to be denied. "What!" he exclaimed, "don't I pay for what I get?" "Yes," coolly replied the butcher, "but I can't sell you any more meat. You must go to the steer for your steak, and I am going to Christ for my religion. I don't want any middle-men around me."

Moses-Woodhullism in a Nut-Shell.

Such has been the unprecedented demand for the above-named pamphlet that our friends will have to manifest their patience for a few days, until we get a new lot from New Hampshire, where they are published.

We understand that there will be a valuable appendix added to the new edition. Send in the orders—first received first filled. Price 10 cents. Address, Religio-Philosophical Publishing House, Chicago, Ill.

The Little Bouquet Orphan's Fund.

This fund we propose to use for sending the little gem of beauty to orphans in as many different families as the donations will pay for.

Amount previously acknowledged	$36 72
A. McCollough, Burnside, Pa	.50

Who will next be inspired to a similar deed of noble charity. We shall report.

E. D. Bartlett, of Wykoff, Minnesota, writes: We of the spirit order, and as many others as wished, have had the pleasure of listening to a series of five inspirational lectures delivered by R. Hoyt Winslow, at Preston in this county. Bro. Winslow is acknowledged by all to be a representative man of his profession. He dealt telling blows to the "infamous free loveites," in his modest way. Mr. Winslow informed me that this was his first visit to this part of the state, and he speaks in high tones of the section, and is anxious to return again at no distant day. May he come often.

Dr. C. D. Grimes, a late convert to the Philosophy of Spiritualism, from the Congregational Church where he ended his journey of 40 years through the wilderness of orthodoxy, and who for the last eight months has been doing missionary work in preaching this new gospel by the way side, now offers his services to the liberal in thought, and will answer calls to speak and give readings of his poems, in Michigan, Indiana and all places of easy access. Head quarters at Kalamazoo, Mich.

D. E. Emry of Canton, Ill., says "this makes about twenty-five dollars that I have collected and forwarded to you in less than a year for the Journal." If all of our old subscribers would take a like interest in circulating the Journal and Little Bouquet, Spiritualism would in one year become the dominant doctrine throughout the United States. He and all others who have done so much to promote our cause have our sincere thanks.

The following named persons have written to this office but neglected to give post-office address: M. Frilds, Mrs. M. E. Bells, F. Fletcher, W. L. Gillmore, Mrs. A. J. Handy, W. Langdon, Mrs. N. Bundles, L. W. Ransom, W. M. Gage, S. M. Potter, Mrs. H. M. Allen, J. Tomlinson, Sarah S. Sawlew, W. M. Jones, W. Nash, Mrs. M. Rugor.

Babbitt's Health Guide, now ready, for sale at the office of this paper; price $1 00.

B. F. Underwood has been lecturing at Madison, Wis.

Photographs of Spirit Drawing; large sales and reduced prices in consequence.

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Philadelphia Department

BY........................HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

Spiritualism in England.

In a London Journal we find an article which corresponds so closely to the best manifestations of materialization that have occurred in various places in this country, that we append a brief extract therefrom.

A private medium, a Miss Cook, of London, gave numerous seances in that city, at which several spirits came out; "Katie King, a pretty face, with a strong general resemblance to the medium, but rounder and with lighter eyes. Then came a male face with black beard and moustache, and then a dark face, like that of a Parsee. Speaking of the manner of materialization, Katie said, 'she took more or less power from every person in the circle.' She was asked whether she would cut off and give away a piece of her head-dress, which resembled a sort of turban of white cloth. 'Yes,' she said, 'give me a pair of scissors quickly.' These were handed to her, and we saw her distinctly cut off a piece of the substance, about two inches square, which she handed to the writer, Mr. Henry M. Dumphy. It has since been submitted to several well-known drapers, who have failed to discover of what material it is composed. It is not linen, calico, cambric or muslin. It has not been found possible to match it."

"In October last a seance was held in the drawing room of Mr Luxmore, 16 Gloucester Square, Hyde Park, London, England, fourteen persons assembled. There was a bright fire burning on the hearth, and a lamp was burning so that every thing could be clearly seen.

"The back drawing room was in perfect darkness. We examined it and locked the door. The doors, instead of being on hinges, slid out from the wall. They were drawn out so as to leave an opening about two and a-half feet wide, by some twelve feet high, and in the front of the opening thus formed, was hung a curtain. An arm chair was placed just behind this, in which Miss Cook was firmly secured with cords fastened and sealed at the ends.

"In a very few minutes the accustomed voice of the apparition was heard speaking to the medium, who went into a deep trance. The figure then appeared and spoke to us recognizing several of the circle, and asked the names of one or two whom she did not appear to know. She then went back into the room, and returned immediately, carrying a large China bowl and placed it on the carpet in the front room. There were two of these bowls on the table in the back room. She afterwards brought out the other and some other ornamental objects. She carried on a lively conversation for a considerable time, and when a hymn was sung, joined in, in a sweet contralto voice, somewhat different from that of the medium. She allowed a lady who sat close to the curtain to touch her, and she put on a diamond ring which I handed to her. This she afterwards dropped into one of the bowls, observing that she liked to look at gems, but had no need of such things.

"A Russian gentleman present asked her if she would turn round, on which she made a regular pirouette, observing naively, 'Will that do for you?'

"She remained on this occasion about an hour, and at the expiration of that time said, 'My medium is in a very uncomfortable position, her head has fallen over the arm of the chair, let some one come and put her right.'

"'Who is to come,' asked Mr. Luxmore. 'Oh, any one, but come at once,' was the rejoinder. I then ran through the opening, and found Miss Cook exactly as described. I looked in vain for the apparition in the snow white robes and naked feet. I neither saw nor heard her.

"Miss Cook was in a deep trance. I moved her in a more comfortable position and returned to the circle. Katie then re appeared, bidding us good night, and calling each person by name. The duration of this seance was one hour and five minutes.

"At another seance I asked Katie what became of her when I went into the room to place Miss Cook in an easier position? The answer she gave me was that she could become invisible and intangible at will. 'Then how long do you take to materialize yourself?' I asked. 'That,' she replied, 'depends upon circumstances—sometimes five minutes, and sometimes ten minutes.'"

Spiritualism in England has prevailed more extensively, we think, among the higher classes than in this country. The writer whom we have quoted above says, "The witnesses of these phenomena includes peers, members of parliament, diplomatists of the highest rank, judges, barristers, physicians, clergymen, members of learned societies, chemists, engineers, journalists and thinkers of all sorts and degrees."

We rejoice to know that Spiritualism has reached these, but we are more happy in the knowledge that it is most beautifully adapted to all classes and conditions of society, and that its glorious gospel will reach all humanity, and be the means of feeding all our Father's children at his own bountiful table.

Please Attend To It.

Those who have so kindly secured trial subscribers, will very much oblige by securing as many *renewals* of that class of subscriptions as they can under our very *liberal propositions* for *such renewals. Prompt* and *energetic* action will cause a renewal of nearly every one.

Our readers are familiar with the Wilson-Taylor matter at Odell. Dr. Taylor's lectures there made such a stir among the dry bones, that the Orthodox sent for a Prof. Cook to come to their rescue. He did; and the Spiritualists challenged him for a discussion. He accepted, and Dr. Taylor was telegraphed to come and meet him. So he did, and during this week, reason and philosophy play with dogmatism and superstition. A report of the discussion will be given soon in the Journal.

Dr. Samuel Maxwell has removed to 409 Randolph Street. He has neat commodious rooms there, and he extends a cordial invitation to the friends, to call and see him.

Startling Facts in Modern Spiritualism—price $2.50, for sale at the office of this paper.

That clerical ass, Fulton, was given a cake of soap by somebody the other day, and wrote back this canting acknowledgement: "I have used your soap with profit and pleasure; but, best of all, I have held pleasant converse with you concerning Him who washes all our sins away."

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All who owe for one year and upwards and do not pay up arrearages for this paper, on or before the first day of April next, will find their accounts left in the hands of a collecting attorney, in their respective counties, with directions to proceed to *enforce payment at the regular delinquent price of $3.50 a year.* Those who promptly pay before that time will be let off on payment of arrearages at the rate of three dollars a year, providing they remit enough to prepay one year in advance.

In case any of our subscribers in arrears are laboring under any especial *misfortune* which deprives them of the means to make such payment before the first of April, they will be honorably dealt by, if they write and make proper explanations, with reasonable assurances for payment at no distant day.

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From Rev. Dr. John Todd, author of the "Student's Manual," etc., etc. "You have done well, and I hail every attempt to lift up or hold back poor humanity from evil most praiseworthy. Were you to hear all the confessions about 'Conjugal Sins' which might be made, your ears would give out under the wall."

"It is a sound, earnest book written with knowledge, purpose, and feeling." *New York Tribune.*

"There is no topic properly within the range of the title that is not treated with competent authority and excellent discretion." *N Y Herald.*

"The author's words are of great import, and deserve serious attention. They are, too, so delicately chosen, that they can give no offense to the most fastidious."—*Evening Post (Chicago).*

"It is unexceptionable in tone and calculated to be very useful in its advice. We hope it will be sold and read and its counsels heeded." *Congregationalist (Boston).*

"It is written in the best spirit, scientific and moral, and it ought to be read by husbands and wives, and fathers and mothers."—*N Y Independent.*

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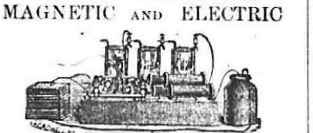

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A Letter to Elder Leech, of Reedsburg, Wis.

I take this method of requesting you to give us some information out of the redundance of your (to us) unaccountable knowledge set forth in your funeral sermon at Mr. Senogles recently. You made so many strong assertions that history does not recognize, that we might suspect your opportunity for investigating the subjects you so stoutly asserted to be true, but did not prove, had led you to take the stand you did. As investigators of new truths within our capacity to reach, please give us your authority for saying in substance (I quote from memory), that had it not been for the Bible we would not have known that we had a soul, that it was immortal, or that there was a God, when Rollin assures us that Socrates, a Pagan Philosopher, four hundred years before Christ, died a martyr for promulgating those truths. Also the Hindoo scriptures distinctly recognize the same ethics throughout, like the following: "The person who performs works without desire of fruition, directing his mind to God, obtains eternal rest, and the person who is devoted to fruition and performs works with desire, he is inextricably involved." A writer on Hindoo mythology, says, "That though the numerous titles of the Deity are all referrible to the sun, yet is only considered as a type of the divine intellect." Geographers have found no nations of the earth or tribes of Indians, however low in the scale of being, that do not expect to live after the death of the body, or believe in some form of a Great Spirit, answering to a Supreme Being. Names are nothing; the substance ultimates in the same thing, and the different ideas of a Deity and future existence, do not vary more essentially among Pagans, than among those who read the Bible. You connected Darwin's Descent of Man with the spiritualistic idea of the soul, and emphatically stamped them as damnable. Was it because the descent of man was founded on Geology, the original words of God written in the rocks, that destroyed the six days of creation of Genesis? And the latter because it ignored the brimstone Hell of the Scriptures, the corner stone in the foundation of your church? Why is it more damnable for me to converse with my friends in the Spirit-world than it was for Jesus and many others to converse with Moses, Elias and the prophets? Is the law through which they communicated made damnable to me? Is it worthy of cursing because I use my senses to discover my own soul and its immortality, by placing myself in condition to do so, instead of relying upon the rather vague statements of more ignorant generations? Is it offending our Father and the precepts of Jesus, to use our spiritual gifts that are conferred upon us, and that Christ encouraged the use of? With your profound learning of Bible literature and roaring eloquence, with which you demolish a Darwin, a Tyndal, a Beecher and Spiritualists generally, you will not fail to enlighten us more particularly upon these momentous questions, as your knowledge of the design and purposes of God, seems to be so unlimited that you easily discover the exact and only path by which his dear children can escape his eternal wrath.

True, you have given your own experience as an infallible pattern, and are as sure that your "Mother also is in peace, as you are that God exists," please tell us by what knowledge you are sure of either, or whether it is founded on imagination or others' assertions. If there is so much important knowledge in the Bible, and no where else to be found, is it not to be regretted that it has ever been used against all reformers, such as Jesus, Luther, Servetus, and the Quakers? It has been held in one hand, while death and persecution has been inflicted by the other by its devotees, out-doing all Pagan discoveries of human torture, and has ever opposed all science when it contradicted Bible infallibility.

It is a fact supported by history, that in all nations and communities, among Christians as well as Pagans, that where the priest craft of churches has had the most power, there the most ignorance, darkness and wretchedness prevails, but where their power has been most restrained by just laws, there has been the greatest amount of intelligence, happiness and progressive knowledge, and so willfully tenacious are such people of their liberty of conscience and liberty of action, that any interference of the clergy in their Legislative halls is watched with eagle-eyed vigilance. If such are the facts, then our liberties and enlightenment exist in spite of those who live in, or nearest to, Bible influence of the undeveloped ages. Nothing can chain down the ever aspiring mind of man, but brute force. When untrammeled by political and religious intolerance the mind being left free, it will soar by the promptings of magnetic attraction to the great positive centre of all intelligence and power, as directly as water flows to its level, and by the same law that it did in the palmiest days of Scripture writers, and as mind rolls along down the corridor of time, assisted by the ever present, it augments its velocity toward intellectual greatness. That mind is truly to be pitied, that by surrounding circumstances, is firmly chained to the dead past; whether it is in mind, mechanics, science or agriculture, it cannot rise to its native dignity in its destined magnificence. And now in conclusion, I will say that to many at the funeral, you presented the lamentable spectacle of a raving maniac, tightly closing your eyes against the morning sun, and declaring the world in darkness for the last eighteen hundred years, holding in your hand a dark lantern manufactured by the ancients, of such clumsy construction that you could not open the door of that to receive what little light it contained, stumbling over objects you did not see, declaring the sun did not shine, but had rolled itself up in its own splendor and curtained itself in Heaven.

I would say to you, "receive thy sight," not by anointing with clay, but with a little common sense and the development of the present glorious age. There is no fact of phenomena in the world that is more thoroughly proved than that of a soul and its immortality, outside of the Bible. The history of all nations and people furnish ample witnesses of saints and sinners, rich and poor, young and old, sick and well, seeing and conversing with those that had left the earthly form, but more particularly have these heavenly visitants manifested themselves in the last twenty-five years in proportion to the onward rolling waves of intelligence in all departments of life, and there is no need of exposing yourself in such stupid ignorance, for a neighborhood or even a family is scarce where these manifestations of light beyond the grave are not apparent. The clairvoyant eye under proper conditions leaps all material barriers into space, and sees the soul burst its earthly cerements at death, beholds it glide away to fairer climes, escorted by friendly angels to the house of many mansions, and again return to meet the mourning survivors with gladdening cheer, a scene that thrills the angelic host from sphere to sphere, and converts tears of grief into tears of joyous praise, for the priceless boon, a truth worth worlds to know and see, which none can afford to lose.

S. MONTROSS.

Reedsburg, Wis.

THE PHILANTHROPIST.

Letter from L. Day.

BRO S. S. JONES:—Seeing a desire expressed in the "Editorial Department" of the BANNER OF LIGHT, that I would, after getting back the full amount, make public the full details of the case in the Colchester trial, upon consideration I came to the conclusion to do so at once, so far as my feeble state of health will permit, and for various reasons. First, if put off until the whole is paid at the rate it has come in for the last two weeks, it will be at least seven months before the report can be given. I am well aware there are many true friends that do not understand the nature of the affair, who would readily respond if they did. I have heard there were some who have insinuated that I was not in need, but had plenty to make me comfortable; others, I have been informed, doubt the communications received, and have requested me to state the facts in public print, so taking it altogether I have concluded to give the details at once.

First, then, I will say, I supposed the circular would be all that was required, and so it proved to be with those that have responded thus far. Now do not understand me that there are not plenty of others equally true, but for various reasons have not yet added their mite, while there are others willing, but unable to do so. I have received remittances from some, communications accompanying, the reading of which brought tears of sorrow to my eyes. One says, "I live on two dollars a week; my coffee is made from a burnt crust of bread, but I feel it a pleasure to add my mite in behalf of the prisoner's friend." Noble soul! like many others—the angels will protect you.

A few explanations, and I will proceed to give the details. First, I will say, if Spiritualists feel that it ought to be refunded, now is the time it will do me the most good, and those who are in ignorance of the facts may see and judge for themselves, of the justice of this call. Here I will say, I never did anything so repugnant to my feelings; it seems so much like begging. I was in hopes to pass into the Spirit-land with this burden on my own shoulders, but fate has ordered it otherwise. Nothing but absolute necessity has forced me to this. I ask no charity, except that which suffers long and is kind. Let no one contribute a dime unless he feels it a duty. Here I will say, appearances are not always what they seem to be; and, suppose I am not in need, does that lessen the obligation to uphold and sustain your poor and suffering mediums, and protect them from injustice and confinement in a loathsome prison?

Would to God, I could have borne it all in silence, which I should have done, had it not been for my duty to loved ones here. I can give but a brief statement, as I have already written more than I intended to, still it may be the means of opening the eyes of some to their duty to the mediums whom the spirits use for their good.

STATEMENT

In the Spring of 1865, Charles Colchester, a true and reliable medium, was arrested in the city of Rochester, N Y., under authority of the U. S., for refusing to pay for a license to carry on the trade of a juggler. He was put under bonds of some $1,500, to appear before the U. S. District Court to be held in Buffalo, N. Y., in August following. He promptly gave the required bail, and came to Buffalo, to await his trial before N. K. Hall, their district judge, but now with Colchester in the Spirit-land. When his trial came on, the government had some of the most disreputable witnesses, who swore that Colchester had told them, and that they could do the same things themselves. When put to the tests in open Court, they utterly failed and acknowledged their inability to perform what Colchester did; nevertheless a bigoted jury brought in a verdict of guilty. All was prejudice and bitter opposition toward poor Colchester, who stood his ground like a man, and offered to do the same things in open Court, but was refused the privilege. The sentence of the Court was a fine and cost, amounting to $550, and be remanded to prison until paid. Before and during the trial, the Spiritualists called a meeting and passed resolutions, that Spiritualism—not Colchester—was on trial, and that they would stand by him to the end. Resolutions were published in the BANNER OF LIGHT.

SEQUEL:—At the close no Spiritualist stepped forth in that august court, to take the poor brother by the hand and say, "You are free, go your way!" Your humble servant being present, (not a Spiritualist at that time) and having heard all the trial, feeling that the verdict and sentence was cruel and unjust, and believing the Spiritualists would surely fulfill their pledge, he promptly walked to the desk of the clerk, and paid the amount. He received many thanks then, and since, with plenty of promises. The following statement as far as I can get at it, at this time, together with the circular, will explain the transaction.

I paid the fine in 6-per cent. compound interest, U.S. notes, on which two years' interest had become due. The clerk would not allow the interest on them, consequently it should be added to the amount, making a total of $622.

Original amount,			$622 00
One year's interest,			43.54
2	do	do	46 58
3	do	do	49 84
4	do	do	53.33
5	do	do	57.07
6	do	do	61.33
7	do	do	64 83
8	do	do	67.00
Part of year to April 1st, 1874			35 42
			$1100 94
Received from Bros. Bradly, Forsythe and Weatherill,			110 00
Total			$990 94

Room-rent and other expenses for Colchester, not here included, I freely give. Hope this may be satisfactory, and that all will act free as their feelings may dictate.

I remain yours fraternally,

L. DAY.

865 Niagara st., Buffalo, N. Y.

A TOUCHING CASE.

Singular Death of a Husband and Wife.

The following is from the *Indianapolis* (Ind.) *Journal*, and it will be read with thrilling interest:

During the last week the *Journal* has announced the death, at the Hotel Bates, of Thomas L. Salisbury and Eliza E. Salisbury, his wife, the former having died on Monday, the 16th, and the latter on Saturday evening, the 21st. Some of the circumstances attending the death of these two most amiable and excellent persons were not only very touching, but rather extraordinary. They formerly resided in St. Louis, and while there, were called upon to mourn the loss of two fine children, their sole family, who were lost together while skating near St. Louis. They were a young lady aged eighteen, and a lad of fifteen. They were drowned on the 21st of February, 1864, precisely ten years before the day of Mrs. Salisbury's death.

This double affliction almost broke their hearts, and henceforth they lived for each other alone, concealing their great grief as those only can understand who have been similarly bereaved. Naturally congenial and devoted to each other, their lives grew more closely together by reason of the hard providence which at one dispensation had removed both their darlings from their sight without a word of parting or warning. Two weeks ago when Mr. Salisbury was taken sick, his wife watched at his bedside with sleepless affection. Day and night she ministered to his wants till it was feared her own frame, never very strong, would wholly give way. About twenty-four hours before his death, finding him able to converse a little, she asked him if he knew her. He said "yes," and smiling, called her by name. To her inquiry if he was willing to die, he said "yes." She said, "Thomas, you want to go and see the children, do you not?" He answered, "yes." Then she said, "Thomas, I will follow you soon; do you wait for me; I will come very soon." From that moment she evinced no more anxiety about her husband. She seemed to regard his death as certain, and her own as soon to follow. Yielding to the advice of friends she retired and slept till just before her husband's death, when she rose and bade him good-by. Immediately after his death she took to her bed and began to sink rapidly. No physical derangement was apparent, but it was a clear case of broken heart, or insupportable sorrow. The doctor did what he could, but it was a case that wholly baffled his art. Her malady was of a kind that no human remedy could reach. The gentle lady was entirely resigned to her situation, and seemed to contemplate her approaching death with entire composure. During the week she steadily sank, until it was apparent that her end was near. On Saturday evening, a short time before her death, her friends were startled to see her face illuminated by a bright smile. It beamed with a light that never shone on sea or land, and told of an unspeakable joy. Her eyes gazed into distance, and her hands moved as if to welcome some one. A solemn stillness fell upon the bystanders, and the thought struck all that she was greeting her children. From that moment the lady neither spoke nor moved, but sank away and passed from mortal life with the same eloquent smile upon her face. She kept her engagement with the husband, and followed soon after him to complete the family circle in the land of the hereafter.

Voices from the People.

SWANVILLE, ME.—Mary Ford writes.—I must say that I heartily commend the course you have taken in regard to the Woodhull theory.

GRAVEL RIDGE, ARK.—T. H. Montgomery writes.—The "Clock Struck One" has had a telling effect in this neighborhood.

DES MOINE, IA.—H. Morse writes.—The JOURNAL will live, and thousands will bless you for the light you are sending out to the world through its pages.

IOWA FALLS, IA.—J. O. Bump writes.—We can not get along without the JOURNAL. I will try and secure some more trial subscribers as soon as I become able to go about the neighborhood.

LINCOLN, NE.—S. P. Davis writes.—Your paper comes regularly every week, gushing full of interesting matter which furnishes me food for argument, and thrusts a ray of light upon the darkened places.

MORRISONVILLE, ILL.—E. Grundy writes.—I for one shall not try to cheat, wrong, or defraud you of a cent of subscription money, for I must acknowledge that I have received more light since I have taken the JOURNAL, than ever before.

EDINBURG, IND.—A. Downes writes.—The Edinburg circle send their thanks for the continual improvement in your paper. We think the continuation of such high-toned communications as in the last two or three numbers, will melt all opposition.

WAYNESVILLE, O.—Chesterfield Myer writes.—Our spirit guides have never taught "free love," (or "free hell" as they call it) through us. Your paper has been our banner and our shield. I will say this to you, Brother, so far as papers are instrumental, you have mainly saved the cause.

BRIGHTON, MISS.—D Baxter writes.—It is now about five years since I first subscribed for your paper, and I am happy to say that it is more pleasing to me than any other paper that I have had the pleasure of reading; in fact, it is one of those papers that grow better every year.

Dear Brother, yours with P. O. money-order of twelve dollars, is at hand. Thanks! It is highly gratifying to read the *meed* of praise. It is our aim under angelic inspiration to make each succeeding number of the JOURNAL a little better than its antecedent.—ED. JOURNAL.

BAKER CITY, OR.—A. C. McClelland writes.—Here I come again with thirty odd names, making over fifty names that I have sent you recently. I will try to send you more soon. I consider your paper the most valuable JOURNAL of the age. Success to it. I have been taking it for years and would not do without it for four times its cost.

ST. LOUIS, MO.—M. McCord writes.—I thank you, dear brother, for your kindness in answering my letters, and in honesty I must say that to you and the JOURNAL, I owe my present beautiful development, that of a trance speaker. I and Father Gallion still hold our meetings every Sunday, 10:30 A. M., and 7:30 P. M.

BUTTEVILLE, OR.—Chas. C. Pillow writes.—The RELIGIO-PHILOSOPHICAL JOURNAL and LITTLE BOUQUET are thrice welcome at our threshold. They are doing a great and good work for us. If you will give one or more specific reasons why you persist in calling Mrs. Victoria C. Blood, by any other name than her legitimate one, you will confer a favor on more than one of your interested readers.

The people know her under the name of Victoria C. Woodhull. She once claimed to be the wife of a man by the name of Woodhull. She then claimed to be divorced from him. Yet they continued to live together in the same family. She then claimed to be the wife of Blood, by the name of Dr. Harvey. She then claimed to be divorced from Harvey under the name of Col. Blood. Harvey, Blood and Woodhull, after the respective divorces, constituted a part of the *masculine gender* of her household, mutually taking their tea at her table, until Woodhull died, which transpired about one year ago!

To carry out her peculiar doctrine of "sexual freedom," Dr. Harvey, *alias* Col. Blood, is admitted to her festive board, untrammeled by matrimonial bonds.

For further particulars, purchase the little pamphlet published by the New Hampshire State Society of Spiritualist, entitled "Moses Woodhullism in a Nut Shell." For sale at this office; price ten cents.

GREENVILLE, ARK.—Geo. H. Horn writes.—Some here believe Spiritualism to be the work of demons, while others believe it to be something like Animal Magnetism, but those who take the latter position know but little about Modern Spiritualism. I would advise all such to try the JOURNAL three months at least, and see its claims; it will only cost 25 cents.

CRAWFORD, KAN.—J. H. Waterman writes.—I have been in the ranks twenty five years; have never taken your good paper before. Am much pleased with it, especially your views on Woodhullism. May good angels sustain you.

DENVER, COL.—B. L. Ford writes.—I used to be a member of the First Spiritual Society of Chicago. My wife and self were officers in the Progressive Lyceum, held at that time in Music Hall. We have no organization here, but a great many Spiritualists, and many more inquirers after mediums. What we need here now is a good physical and materializing medium.

LENA, OR.—J. S. Vinson writes.—I am glad to see that the public mind is being exercised in regard to the large amount of church property in our country that is exempt from any taxation. The question naturally arises in the mind, is it just? Those neat pews are for the comfort and happiness of their occupants. Should they be exempt from any taxation, while the cows that give milk for the children of the poor are taxed? Justice says, no!

EAST WESTMORELAND, N. H.—Elliot Wyman writes.—Your JOURNAL has such a multitude of readers, its influence for good must be powerfully effectual in purging Spiritualism from the foul stain that its enemies have attached to it, in consequence of some Spiritualists having embraced the "Moses-Woodhull free-lust doctrine," which is having a tendency to demoralize the state of society, and also is proving detrimental to the progress or the cause of the true spiritual philosophy. I wish every Spiritualist in the whole civilized world could read your JOURNAL.

WASHINGTON, D. C.—Richard Roberts writes.—I notice in your last issue received yesterday that friend Erhardt writes that Woodhullism has created a ripple in the society here, causing several members to withdraw, giving names, etc., but I suppose the JOURNAL understands that those who withdrew were not the Woodhullites, and I am glad to know that many who remain are ashamed of Moses-Woodhullism, and would gladly be rid of the odium the action of the society has brought upon it, and to avoid which they are now abandoning the name of Spiritualism, and shielding themselves under the broad banner of Liberalism.

MIDDLEBURY, IND.—S. L. Hixon writes.—Now, friend Jones, I must tell you how this little affair happened. There has been something to work at me, for some time, telling me to do something. Well, what shall I do? Why, see how many new subscribers you can get for the good JOURNAL. Bright idea, thought I, and at it I went, and in a very short time, I secured the eight subscribers. I though that I could not do anything, being near three score years old, as you can see by my trembling hand. I may continue to try for more, for I feel anxious for its progress. I have read it a number of years, and intend to read it as long as I live.

Thanks, venerable brother. Good angels prompted you to make the effort, as they are prompting thousands of others.

There was never such an outpouring of the spirit of inspiration as now. Thousands are daily awakening to a spirit of inquiry into the Philosophy of life.

The JOURNAL leads the way, and only has to be offered to be received by tens of thousands who one year ago would not have a Spiritual paper in their house. The world begins to realize that there is one paper that fearlessly denounces the Moses-Woodhull infamy. That paper is everywhere being sought for.

We hope all other subscribers will listen to the *still small voice* that is prompting them to spend one day at least in the same work you was so successful in.

PRESTON, MINN.—Wm. M. Taylor writes.—Last evening closed a course of lectures delivered by Capt. R. H. Winslow, which was a grand success, considering the opposition in this small town of 700 inhabitants, with three churches belonging to the Orthodox and the backset that E. V. Wilson gave us when he was here. Friend Winslow closed with honors, and we will be most happy to see his bright and cheerful countenance around here again when convenient, for we believe him honest and earnest, and know him to be well posted on the "don't understand her policy." Bro. Winslow is certainly worthy, and ought to be supported by every good Spiritualist wherever he goes. He is an excellent speaker, sound reasoner and a gentleman; has the best wishes of all the Spiritualists who had the good fortune to listen to him. Enclosed you will find the names of six subscribers for the trial list, which makes forty names that I have sent, which looks very encouraging for so small a place.

WASHINGTON, D. C.—John Mayhew writes.—In your last number, I noticed a letter from F. Erhardt of this city, who states vaguely, "That Woodhullism has caused a ripple" in the Spiritual society here, which has led to the withdrawal of the old members of the society, and with others, myself, leaving it to be inferred that such withdrawals might have been—either that the parties withdrawing were, or were not, on the Woodhull social platform of promiscuity. In reply to inquiries received, I desire to satisfy my many friends in the great West, by stating that although the Woodhull social question has divided the society, the adherents thereto have remained, and those who could not by their presence even, assent thereto, withdrew. When a spiritual society may be developed on a decidedly monogamic platform, I shall again be found ready and willing, but not before. I deeply lament that the time should have arrived when those who should uphold chastity and a pure life, should be found coquetting with, and tacitly assenting to, a doctrine so fraught with defilement and ruin to the human family, as social promiscuity.

COLUMBUS, PA.—Mrs. Ewer writes.—We have a large society of Spiritualists here, all eager for the truth—not one Woodhullite among them. In times past, *Woodhull & Claflin's Weekly* was read considerably, being sent free with the BANNER OF LIGHT, but now it would not be acceptable on any terms whatever. I sent word to Moses Hull that if he sent out any more of his *Crucibles*, to send a pair of tongs to handle them with. Please tell Mr. Syphers that there is a haunted house in Corry, Pa., that is in a barbarous condition—that one you spoke of in your last JOURNAL, is too civilized entirely to be called a haunted house. We have thousands all over the land where spirits communicate and do wonderful things. This one I speak of has been occupied by five or six different families—all tell the same story—can not remain but a short time, being annoyed by invisible footsteps, opening of doors, pumping water at the pump, noises like a cannon ball falling upon the floor, loud raps upon the doors, etc. I have been there with a company of others and stayed one night, heard and saw enough to convince me it is truly what you would call a haunted house. At the present time it is closed—no one will live in it, although a good house and on a pleasant street.

HONEY GROVE, TEXAS.—J. A. Rutherford, 75 years of age, writes.—Permit me to quote nine lines from the RELIGIO-PHILOSOPHICAL JOURNAL of March 14th, 1874, sixth page, near the middle of the fourth column, under the head, "Voices from the People." "Godfrey, Ill., Mrs. J. Leach writes.—Your paper, the RELIGIO-PHILOSOPHICAL JOURNAL, has been subscribed for, and pre-paid by some one, to be sent to me until May. I wish you to discontinue to send it at once. I will not receive it, and have requested the post-master to put it in the stove as soon as it comes. I am ashamed to have even him know it is addressed to me, and it must be stopped." Now, Mr. Editor, I have counted the "voices" in that number of the JOURNAL. I find twenty-seven in that list; twenty-six of them speak in terms of commendation. They seem to admire the moral courage of the editor, in his war upon lechery, lasciviousness, promiscuity, etc. But the twenty-seventh item, the one just quoted above, seems to be—well, what does it seem to be? Perhaps it will do to say, that it seems to be in the wrong place. Now, no doubt, this letter of Mrs. J. Leach's will be read by from fifty to a hundred thousand people, and what will ninety-nine out of ever hundred say of that letter? Perhaps the most of them will say, what a pity! Such a mistake is an effort for reputation. A failure! A sad failure!!

TALLEYRAND, IA.—A. A. Noe writes.—Please allow sufficient space in your columns to insert one of the most remarkable cures on record. Horatio L. Beall, near Lancaster, Keokuk Co., Iowa, was taken sick the fore part of Dec., 1873, with paralysis. He became helpless immediately. The skill of seven medical men was completely baffled, and he was given up by them to die. As a last resort, Dr. Henderson (a magnetic healer some fifteen miles distant) was summoned, and on his arrival the patient was found in the following condition: His eyes had become glassy and set in his head, and had not winked for some time; his tongue was swollen and could no move; his arms and lower limbs and even his body were becoming cold—death was doing its work; yes, the man was slowly but surely dying, and he told me with his own lips he could not live another day. Such was Mr. Beall's condition when Dr. Henderson arrived and undertook the task of raising a dying man, and that, too, without medicine. Mr. Beall is now able to stand alone a short time, and will, no doubt, soon be a well, hearty man. Be it understood that Mr. and Mrs. Beall are members of the Methodist Church, in good standing, and claim no affinity with Spiritualism.

TWENTY-FIVE CENTS pays for the RELIGIO-PHILOSOPHICAL JOURNAL *for three months*, for new trial subscribers. Please send in the subscriptions.

Special Notices.

Attention Opium Eaters!

Mrs. A. H. Robinson has just been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in spirit-life, who have heretofore given her the necessary antidote for curing the appetite for tobacco, and the proper ingredients for restoring hair to all bald heads, no matter of how long standing.

Mrs Robinson will furnish the remedy, and send it by mail or express to all who may apply for the same within the next sixty days, on the receipt of *five dollars* (the simple cost of the ingredients), and guarantee a most perfect cure or refund the money, if directions accompanying each package are strictly followed.

The remedy is harmless, and not unpalatable.

She makes this generous offer for the double purpose of introducing the remedy, and for bringing the *cure* within the reach of the poorest people who use the pernicious drug. The expense of a perfect remedy will not exceed the cost of the drug for continuing the deleterious habit one month!

Address Mrs. A. H. Robinson, Adams St., and Fifth Avenue, Chicago, Ill.

We have so much confidence in the ability of the Board of Chemists and Doctors who control Mrs. Robinson's mediumship, that we unhesitatingly guarantee a faithful execution of the above proposition.—[ED. JOURNAL.

The Household Panacea and Family Liniment is the best remedy in the world for the following complaints, viz: Cramp in the limbs and stomach, pain in the stomach, bowels or side, rheumatism in all its forms, bilious colic, neuralgia, cholera, dysentery, colds, fresh wounds, burns, sore throat, spinal complaints, sprains and bruises, chills and fever. Purely vegetable and all-healing. For internal and external use. Prepared by CURTIS & BROWN, No. 215 Fulton street, New York, and for sale by all druggists.

Healing Institute and Gymnasium,

244 WABASH AVENUE, CHICAGO, ILL.

Chronic diseases incident to both sexes a specialty. Send for *Health Journal*, mailed free. DUMONT C. DAKE, M. D. and DELLA E DAKE.

v16n4t?

A NEW BOOK

WOMAN, LOVE and MARRIAGE,

BY F. SAUNDERS.

* * Like the mystic wire that now begirts the globe, do not these golden links—"Woman, Love and Marriage," encircle as with an electric chain, our common humanity? So, also, like Faith, Hope and Charity, are they bound together by an indissoluble law of affinity, in hallowed relationship; while any attempt to divorce them, would be not only an act of violence to the instincts of our nature, but an irretrievable disaster alike to our moral, as our social economy. The heresy that would seek to ignore or annul the Divine institute of marriage, would expose without defense the honor and happiness of woman; for the palladium of both is secured alone in that sacred rite. * * *Ex. from preface.*

The author is well known for his piquant and forcible writings, and this book will be found pleasant and profitable reading.

319 pages, 12mo paper.

Price—75 cents; postage free.

⁂ For sale wholesale and retail by the Religio-Philosophical Publishing House, Adams St., and Fifth Ave., Chicago.

Moses-Woodhullism in a Nut Shell.

Read! Read! Read!

The above is the title of a 16 page pamphlet, gotten up by the New Hampshire Association of Spiritualists, showing from Victoria C. Woodhull's and Moses Hull's own writings, just what "Sexual Freedom" is, and to which is appended the protest of Judge Holbrook and others of Chicago, and the resolutions of protest of the New Hampshire Association of Spiritualists.

It contains Moses Hull's infamous letter, glorying in his own shame, his wife's confession of *her acquiescence in his infamous practice*, and Mrs. Woodhull's confessions made at Chicago, and many other places, as well as in "*Woodhull and Claflin's Weekly*," of her practices and the aim and object of the "New Departure" doctrine, "called sexual freedom."

It is a well gotten-up pampolet, and is sent by mail on receipt of TEN CENTS.

⁂ For sale wholesale and retail by the Religio-Philosophical Publishing House, Adams St., and Fifth Ave., Chicago.

1847 1874

GILMAN NURSERY

Has a surplus of No. 1 Osage orange plants, apple-trees 2, 3 and 4 yr., which they will sell very low; also small fruits, evergreens, ornamental trees, etc. Orders solicited, satisfaction guaranteed. For full particulars and prices address W. H. MANN & CO., Gilman, Ill.

v15n24tf

TEA. TEA AGENTS wanted in town and country to sell TEA, or get up club orders, for the largest Tea Company in America. Importer's prices and inducements to Agents. Send for Circular. Address,

ROBERT WELLS, 43 Vesey St., N. Y. P. O. Box, 1287.

v15n22t12

AGENTS WANTED!

To sell, *direct to consumers*, THE GROUNDSWELL; Or, The

AUTHORITATIVE HISTORY OF THE FARMERS' MOVEMENT.

By J. PERIAM, Editor Western Rural, Chicago. Complete and Reliable. *Written up to January*, 1874. 8 Original Portraits; 100 other Engravings. ☞ This Great Work is *low in price, and selling by thousands.* For terms, territory, etc., address HANNAFORD & THOMPSON, 193 E. Washington St., Chicago.

CAUTION.—Inferior works, *mere compilations*, are being pushed. Do not be imposed on. Mr. Periam's work is full, authoritative, and indorsed by the Great Leaders. *None other is.*

v15n26t13

Attention! 25-Cent Three Months' Trial Subscribers!

The RELIGIO-PHILOSOPHICAL JOURNAL is the only paper published in America devoted to Spiritualism, that openly repudiates *free loveism*, and shows it to be a *filthy parasite*, and denounces Moses-Woodhullism as debasing in theory, and in practice, and fraught with *disease* and *death most horrible* to contemplate.

It is a fact that the inhabitants of the spiritual sphere are making a very great effort to open up a general communication between departed friends, and those whom they have left behind.

Angelic fathers, mothers, brothers, sisters, and children are all rushing forward and using the means now at hand, for communion with mourning friends of earth. They do come and teach us great and valuable lessons. They tell us *where the spirit's home is*, and the nature of it, their occupations and mode of life.

The recent unprecedented demand for the JOURNAL, by a class of readers who never before took a *spiritual paper*, induces its proprietor and editor-in-chief, to make the following *new proposition* to all *three months' trial subscribers*.

To the end of bringing this knowledge home to the comprehension of millions who are now groping in darkness, in regard to *the next life*, we propose to send the RELIGIO-PHILOSOPHICAL JOURNAL, broadcast over the world, in accordance with

THIS NEW PROPOSITION.

Every three months' trial subscriber whose time is not up, will receive the JOURNAL *three months* longer for TWENTY FIVE CENTS, *provided* he sends two *new* twenty-five cent three months' subscribers. It matters not whether he pays for trial subscribers and donates them to some friends, *or gets his neighbors to subscribe* and sends their names and money in, as thousands have already done. *Secondly*, *any* three months' trial subscriber can have the JOURNAL *three months longer* for *fifty cents*, *without* sending *any* new trial subscriptions.

It must be borne in mind, however, that this new proposition must be accepted by sending the money *at least two weeks before the time is up on the first trial subscription*, which can be seen by reference to the colored tags on each paper, which states exactly the time to which the paper is already paid for.

The reason is this, we have every subscriber's name in the *regular mail list*. If the renewal comes before that is taken out, it costs but little to make the change, and there will not be a single paper missed. But if neglected until the subscriber's name is taken out of the mail list, the expense of doing so and resetting will be increased, and there will be two or three weeks that the subscribers will fail to get the paper.

The sooner the terms of this new proposition are complied with, the better it will be for all concerned.

☞ This new proposition does not, in the least, interfere with the TWENTY FIVE CENT THREE MONTHS' proposition which has been standing for *two months* last past, and *will remain open for trial* subscribers until further notice.

We were never so forcibly impelled on in any work in our life as we are in this. We care not for the pecuniary loss, even if our numbers of trial subscribers are swelled to hundreds of thousands. We look forward to the "good time coming," when the whole world shall realize the fact that, "though a man die he shall live again;" not only that, but Heaven and its inhabitants are within speaking distance, and intercourse is complete between the spiritual and material planes of life!

Come, friends, wake up to the noble work! Roll in the *trial subscriptions* and the *trial renewals*, on these most liberal terms, and we will give you fresh news from the supernal spheres, news from the loved ones gone before that shall warm the hearts and cheer the despondent souls of the millions of mourners through the land.

Let the RELIGIO-PHILOSOPHICAL JOURNAL, go to every hamlet as well as to the palatial residences, and all places of business wherever the English language is spoken. A simultaneous effort by all lovers of the truth, will speedily accomplish a mighty revolution in public sentiment upon the subject of the after life.

Little Bouquet.

We have received several letters of inquiry from *six months'* subscribers to the LITTLE BOUQUET, saying that they had not seen it since the sixth number.

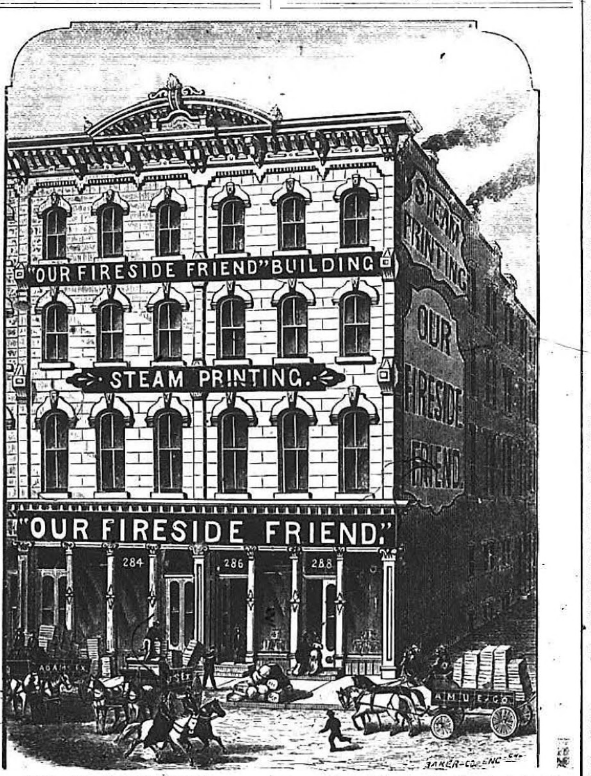
We do not send it longer than it is paid for. We can not afford to do so. We must insist upon advance pay, even if it be in *fifty-cent instalments*.

We will receive renewals or new subscriptions at the same rate as if paid a full year at a time.

We hope our friends everywhere will aid in circulating it among the children. It is the *pioneer missionary* for our Philosophy among the youth of the present age.

Address, LITTLE BOUQUET, Chicago, Illinois.

TWENTY-FIVE CENTS pays for the RELIGIO-PHILOSOPHICAL JOURNAL *for three months*, for new trial subscribers. Please send in the subscriptions.



OUR FIRESIDE FRIEND.

A NEW DEPARTURE.

For some time past, the publishers of *Our Fireside Friend* have found their old quarters, corner State and 16th streets, too contracted for their immense and increasing business, and have recently fitted up, with special view to their needs, Nos 284, 286 and 288 Wabash Ave., a marble-front structure, near Van Buren St., which they now occupy as their new home.

We have had the pleasure of looking through this model establishment, which is not only a credit to the publishers, but also to our city and the West.

We give our readers a cut in this number of the ADVANCE, illustrating the exterior of *Our Fireside Friend* building, and will attempt a brief description of the interior, which comprises four stories and basement. In the basement is the press-room 60x80 feet, furnished with a 20 horse-power engine; four power presses, one of them a three-revolution Hoe, of the latest improved model; two steam job presses and small Gordon presses for small jobs; a folding machine, cutting press, etc. The engine furnishes power for working the elevator, which is almost constantly employed in hoisting and lowering freight. The floor on the street level is used for framing, packing, and shipping premium chromos, from which are sent to all parts of the Union an average of five hundred daily.

One flight up are the business offices. The front is occupied by the publisher, for his business and private offices, adjoining which are the desks of the two cashiers and the book-keepers. All are fitted up in elegant style and, what is of more importance, admirably adapted for dispatch of business. In the rear of these is an immense room where about fifty male and female clerks are employed, with a well defined division of labor, which, thoroughly systematized, makes everything like clockwork. On this floor is also the mailing department. On the third floor are the editorial rooms, four in number, a room for the advertising department, and a large room fitted up for mounting and finishing chromos, with a capacity of turning out 1,500 daily.

On the fourth floor is the composing-room, one of the finest we have ever seen. As a whole, we question if there is a more convenient and better appointed publishing house in the West. It is an institution worthy of the paper, which is the best of its class, and destined, as we believe, to attain the greatest popularity and the largest circulation of any literary weekly in the country.

Our Fireside Friend is in its fifth volume, firmly established, and has attained a circulation of over one hundred thousand, and is rapidly increasing. No literary journal in this country can boast of such pronounced success. It proves the supremacy of Chicago in this as well as other enterprises.

v16n5t1

TESTIMONIALS.

Mrs. A. H. Robinson's Tobacco Antidote.

One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco, and I heartily recommend it to any and all who desire to be cured. Thank God I am now free after using the weed over thirty years.

LORENZO MEEKER.

I hereby certify that I have used tobacco over twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite or desire for tobacco.

DAVID O'HARA.

I have used tobacco between fourteen and fifteen years. About two months since, I procured a box of Mrs. A. H. Robinson's Tobacco Antidote. It has cured me, and I feel perfectly free from its use. Have no desire for it.

F. H. SPARKS.

I have used tobacco, both chewing and smoking, about twelve years. One box of Mrs. A. H. Robinson's Tobacco Antidote has cured me and left me free, with no desire or hankering for it.

G. A. BARKER.

Oswego, N. Y.

Mr. R. T. Wyman, of Waukau, informs me that he has used one box of Mrs. A. H. Robinson's Tobacco Antidote, and that he is entirely cured of all desire for the weed. Inclosed find two dollars. Please send me a box.

D. H. FORBES.

Oshkosh, Wis.

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I can fully substantiate the foregoing by 10,000 witnesses, if necessary, and will answer correspondents if desired.

M. K. SMITH.

Springfield, Mo.

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New York Department.

BY..................................E. D. BABBITT, D. M.

Subscriptions and Advertisements for this paper received at the New York Magnetic Cure, 437 Fourth Avenue, by Dr. Babbitt.

The Twenty Sixth Anniversary of Spiritualism in New York.

Although the day was somewhat stormy there was a goodly gathering of Spiritualists at Robinson Hall, on March 31st. The *New York Tribune* gives a tolerably fair account of this; the sleepy *Times* didn't seem to know there were any anniversary exercises taking place; the *Herald* report was full of ridicule and stupidity generally, being neither correct nor witty, while the *Sun*, whose report I quote was the most complete of any I have seen, and treats Spiritualists as though they were white people. All the speakers did well. Warren Sumner Barlow delivered his poem with fine oratorical power, and Thos. Gales Forster who is gradually convalescing, made one hit which I must speak of. He says, "According to the church idea, Heaven is in some vastly distant place beyond the bounds of the material universe, that according to Herschel, portions of the material universe have been discovered, which are so distant that it would take light, moving as it does nearly 200 000 miles a second, a period of 1,900,000 years to reach it, consequently the spirit of Adam who commenced his journey towards heaven about 6 000 years ago, according to the popular record, will have to be traveling for 1,894,000 years yet before he can get to his spirit home, in case he moves with the rapidity of light. A gloomy prospect! Spiritualism," continued the speaker, "teaches that the Spirit-world is all around us; that every material world has its spirit spheres, and that the glories of spirit-life fill all space." It seems that the *Herald* reporter had not sufficient mental calibre to see the drift of this terrible showing up of the orthodox beliefs. These are his words which he gives as explaining Mr. Forster's ideas:—"It would take a soul traveling at the same rate of speed as light 1,900,000 years to get to heaven, which was said to be situated on the outer verge of the material universe. This revelation, horrifying as it must be to all who believe in heaven, ended the first part of the programme." Thus does the reporter convey the idea that Spiritualists believe in such a revolting doctrine, instead of putting the shoe on the orthodox foot.

I quote the admirable poem spoken of:

TWENTY-SIX YEARS AGO.

BY WARREN SUMNER BARLOW.

Jewels of light from the star belted shore,
Gently were dropped on a poor cottage floor.
Not being cast in the byways of swine,
Were carefully clustered by fingers divine;
Whose rays lit the verge of the limitless shore,
Reflecting the land of the bright evermore,
Twenty-six years ago.

Truths that were borne on their crystaline beams,
Startled the world from bewildering dreams.
The shadowy phantoms of merciless woe
Were melted like mist on a bright morning glow,
And despair that had melted all hope in its gloom,
To the era of glory immortal gave room,
Twenty-six years ago.

The king of all terrors was slain in his path,
While God is no longer portrayed in his wrath,
And life now is more than a pitiless dream,
While death is a placid and silvery stream,
And souls in their transit illumine each wave,
Whose triumphs were sounded high over the grave,
Twenty-six years ago.

O earthly immortals—all nations and creeds!
Less faith, and *more knowledge*, the world truly needs,
May the deaf learn to hear, the blind made to see
That religion and science at last must agree,
Then banish all discord and ill founded fears,
For the key note of harmony broke on our ears
Twenty-six years ago.

Then let us be grateful, what ee'r may betide,
Let charity deepen, and friendship abide;
Let liberty, purity, union and love
Unite us with God, and the angels above,
Whose welcome awaits us on evergreen shores,
For the angels proclaimed it through-wide open doors,
Twenty-six years ago.

[From the New York Sun.]

The twenty-sixth anniversary of the advent of modern Spiritualism was celebrated by the New York Spiritualists yesterday in Robinson Hall with an entertainment in the afternoon, and a ball at night. The afternoon entertainment embraced a number of addresses and some very fine instrumental and vocal music. The audience of over two hundred persons sat three hours listening and marking their approbation of the sentiments expressed by their speakers and musical selections given, by frequent and hearty applause.

Dr. R. T. Hallock was the first speaker. He read his address with the polished elegance of a scholar, and the eloquence of a deeply-earnest and convinced mind. It was a sketch of the rise and progress of modern Spiritualism and its prognosis of success, emanating as it did from a divine and spiritual source. He was followed by Mrs. Charlotte B. Wilbour, the President of the Sorosis Club, who, in a short and spirited discourse, aimed many a shaft at "the old religions," from the dome of St. Peter's to the Little Church "Round the Corner," and the "crudities of the Vatican," of which she said we (Spiritualists) could well afford to be tolerant.

AN INSPIRATIONAL SPEECH.

Mr. Howe, an inspired speaker, was introduced by Dr. Hallock. After taking his seat on the stage facing the audience, Mr. Howe closed his eyes, and while a lady was playing an air on the piano, seemed in a singular state of nervous excitement. His chest heaved, his arms began to jerk, and at last, with a spasmodic motion, he raised his right hand to his forehead. He passed first one hand and then the other over his face several times, drew several deep inspirations, and, when the strain of music ceased, rose and began his remarks in a loud oratorical voice, making frequent and energetic gestures, keeping his eyes closed all the while. He said that "Spiritualism appealed to the reason of humanity, and did not forget that human beings had emotions. The affections and emotions were not to be ignored. Spiritualism appeals to the judgment, but does not forget the emotions. It is a mistake made by some of the older leaders in Spiritualism who say all the work is to be done by the angels or spirits. We must help ourselves or the spirits will not help us. As the Christians say, "God helps those that help themselves." He concluded with a panegyric of the joys of a future in the Summer-land as taught by Spiritualism, in contrast with the gloomy doctrines of Christianity on the subject of hell.

WAITING FOR THE SPIRITS.

Mr. Foster, another inspirational speaker was introduced by Dr. Hallock, and welcomed with prolonged applause. He said "he did not know what he would say, as he did not know what the spirits would do with him." After a few minutes, he arose and said: "The history of Spiritualism is unprecedented in the annals of mankind; in the impetus it had given the human mind; in the demolition of old religions and their platform; in its rapid and steadfast progress despite bitterest opposition and persecution. Never was a system so grossly misrepresented and, he verily believed, misunderstood as that of modern Spiritualism. But it has charms that will not be ignored. In spite of fanaticism on one hand, and atheism on the other, it continues to spread, and grow, and attract all classes of minds in and outside of all church organizations all over the world."

Mr. Foster was followed by Mrs. Maynard, an inspirational speaker, and Mrs. Burnham, a very graceful and impassioned oratress. A poem was read with fine effect by the author, Mr. Warren S. Barlow.

Among the musical selections given, the flute solo of Mr. J. G. Withers, and the nightingale song of Mrs. Pauline Wieland were admirably rendered. At the close the choir led in "Auld Lang Syne," which was sung by the audience standing.

Judge Edmonds was expected to address the assembly, but was prevented by illness.

The ball in the evening was attended by about 300 ladies and gentlemen. Most of them were in full evening dress, but many were in plain street costume. The dancing was the usual conventional quadrilles, lanciers and round dances

A SIGN-BOARD.

I will paint you a sign, rum-seller,
And hang it above your door;
A truer and better sign-board
Than ever you had before.
I will paint with the skill of a master,
And many shall pause to see
This wonderful piece of painting,
So like the reality.

I will paint yourself, rum-seller,
As you wait for the fair young boy,
Just in the morn of manhood,
A mother's pride and joy.
He has no thought of stopping,
But you greet him with a smile,
And you seem so blithe and friendly
That he pauses to chat awhile.

I will paint you again, rum-seller,
I will paint you as you stand
With a foaming glass of liquor
Holding in either hand.
He wavers, but you urge him:
"Drink! pledge me just this one!"
And he lifts the glass and drains it,
And the hellish work is done.

And I next will paint a drunkard;
Only a year has flown,
But into this loathsome creature
The fair young boy has grown.
The work was quick and rapid;
I will paint him as he lies
In a torpid, drunken slumber,
Under the wintry skies.

I will paint the form of the mother
As she kneels at her darling's side—
Her beautiful boy that was dearer
Than all the world beside.
I will paint the shape of a coffin,
Labeled with one word—"Lost!"
I will paint all this, rum-seller,
I will paint it free of cost.

The sin, and the shame, and sorrow,
The crime, and want, and woe,
That are born there in your rum-shop,
No hand *can* paint, you know;
But I'll paint you a sign, rum-seller,
And many shall pause to view
This wonderful swinging sign-board,
So terribly, fearfully true.

TEMPERANCE.

Two Communications on the Subject.

BRO. JONES:—Not by might, nor by power, but by the Spirit, intemperance is being suppressed. The movement has a spiritual origin.

There is in the Spirit-world an organized company of men and women, who are appointed to the work of suppressing intemperance in this country. It is their mission. Woman has been, by intemperance, the chief sufferer. It is meet that she should be the medium of "the powers of the world to come," for its removal.

If woman will be content to be the instrument, and not aspire to the leadership, in the work, prosperity will attend her efforts—for the cause is of God.

In her hours of trial and doubt, let her look to God—not to man—and all will be well.

Attending a temperance meeting in New York, on the 11th ultimo, there being present Dio Lewis, Gayland G. Clark and other master minds, nothing more favorably impressed me, than the recognition by the men, of the fact, that the women should not look to them as leaders; but rather to their own inspirational impressions.

Woman is at school—to-day she is doing the very thing that man had said, for her to do, would spoil her as a woman.

Appearing in public—learning to organize—what shall keep her from the polls? Who may exclude her from the courts of justice, or halls of legislation? What power shall let, or hinder the millennium from being realized through such instrumentalities, and by those agencies, that it is alone possible for God to establish a millennium?

Private virtue is the granite rock upon which the structure of public virtue can safely rest, without fear of settling.

Unless the individual women who compose the praying bands, do, in truth, commence the reformation with themselves, by contrition and repentance, their labors, with others, will be in vain. Not being in the Lord, their prayers will be as sounding brass and tinkling cymbal.

What we possess, we can minister. When women have suffered and been helped, they can suffer and help others.

"Come not at your wives," was an injunction of the Ruling Spirit of the Hebrews, to them, when they fain would come near unto God, to be indued with power from on high, in order to overcome and conquer the Canaanites.

Come not at your Husbands, should be the word in all praying bands, to those women, who would prepare—arm themselves beforehand—to fight the battle of the Lord, against the sins of the world, and the giant sin of intemperance in particular.

Thus can they say: We have set you an example. Follow us in self-denial. We are refraining from things as dear to us as are the things to you, that we ask you to sacrifice; things as pleasing to our lower, sensuous nature.

Then will they speak as having authority—as capable of charity. And they will cast out evils, that go not out, save by fasting and prayer.

When the praying women fast from the lusts of their generative nature, they will be weighty in word, and mighty in work, against the minor evils of humanity.

Who shall go forth to the battle? The young women of the princes of the provinces. Let them enlist at once in the effort to overthrow the saloon keepers.

As soon as the mothers have inaugurated the movement in a place, if the young women will take it off their hands, and let the mothers remain at home, in prayer, a double blessing will ensue. At once the spirit will lead the young women to discard many extravagant and false things, about their persons, that now disfigure them, and which disqualify them for active service in their appointed field of labor—of battle.

The time saved from personal disfiguration will be ample for all their public duties.

Sexual purity agrees with simplicity and utility in dress, like the verb with its nominative.

Also, I would suggest—modestly—that all mourning dresses be at once omitted, and all useless and vain funeral trappings and expenses be abolished, and that the money thus saved be appropriated to purchasing praying dresses for out-door labor.

Be ye temperate in all things! Temperance in drink is but one item in the bill of reform that has now begun to roll over America.

If the American women will yield themselves to the influence coming from the higher spheres in the Spirit-world, a new era will begin that will, in its unfolding, be of vast national import.

Let the women be just what they seem to be, and seem to be just what they are—God-fearing women—and after the young women have passed through the present disciplinary, preliminary phase of education, a portion of them will become good wives and mothers in the new earth, and another portion will arise into the new heavens—the resurrection order—to go no more out forever.

By my spirit, saith the Lord, the redemption shall come.

Let woman look, labor and pray for the wisdom from above, not for that which cometh from man—the wisdom from beneath, and by which man has been so largely guided in organizing and conducting all so-called civil government; and, in due time she will vote, with man's consent, and sit by his side in courts of justice and halls of legislation.

The millennium dawns!

REV. F. W. EVANS.

Mount Lebanon, N. Y.

SENSATIONALISM—MRS. WOODHULL—TEMPERANCE.

EDITOR JOURNAL:—There are now before us two sensationals, both of whom assume a leadership in reform. One appeals to the sexual instincts, in utter disregard of the authority of virtue, in the natural relations of life. Certain it is, that woman cannot be considered a safe teacher who ignores the source, the foundations of virtue, and when such idiosyncrasies once gain the rostrum, the object is, "a wonderful sensation," as it would be, of course, if she announced herself to be seen, at a given hour, standing upon her head in the streets. And this is her text, in all the lectures she has ever given from first to last.

"I, V. W., will produce a sensation among you despite of yourselves. Men cannot keep away, when I lecture on the sexual instincts. Hence, I am determined to produce a sensation, even if all goes to wreck under my feet."

Dr. Dio Lewis is a sensational lecturer "to the manor born." His appeals are made to the love of the sensational which inheres in human nature, and his sensational measures, are purposely adapted to the predominating love of religious mysticism, in utter disregard of human freedom. Both these persons are extremists, and both evince a diathesis for the sensational. They are sensational or nothing! They swell and "slop over" with sensation, and failing to witness the same sensations in others their gas is quickly spent. They go for the largest sensation, deep and wide, "right or wrong." Failing in this, they instantly collapse, as it is said of Samson when "shorn of his strength"—they become weak like non-sensational men; but, unlike Samson, these sensationals have no force in themselves considered, but, similarly as Jesus was, so these modern "wonder-workers" have no power except that with which they are invested by the faith of the people; and faith itself is power, because it is that act which creates the evidence upon which the mind relies without a doubt. This is the power which converts the sinner and answers prayer; it removes mountains and raises the dead.

I have known Dr. Dio Lewis ever since he commenced as a gymnast, some fifteen years ago. In 1845 he attended my lectures on Pathetism in Tremont Temple, Boston; and I have long entertained for his hygienic labors a very high estimate, even while he carried them on, more or less, upon this same principle, by which he has set the women to vociferating in the west. When he went there last fall, I believe his object was to lecture upon his method of gymnastics. And at the close of one of his meetings, he was, incidentally, asked as to what measures he would recommend for the suppression of the rum-shops? When, true to his instincts, the Doctor suggested the most sensational method he could think of, and said:

"Go at them with fire and tongs! Let all the women go together to the rum-hole! Nothing can stand such a sensation as that! Pray, shout, and sing the songs of Zion! No rum-seller in the land could stand an assault of the women!"

And so at it they went! And yet there is not a particle of evidence to show that Dio Lewis himself really believes that God has anything more to do with that raid against the rum-shops, than he has to do with the mob in Boston or in New Orleans. Hence, it only excites an innocent smile, to see him slipping the fifty-dollar greenbacks into his pocket each day (twenty thousand a year pays); but, I say, we smile when we see Dio Lewis hold his greenbacks in one hand, while with the other he dashes off with his pen, a sensational like the following:

"The world has seen nothing like the woman's temperance movement. Religious revivals are often characterized by wild extravagances. These saloon meetings are marked by all the quiet dignity and deep solemnity of the best family devotions. Everywhere weeping beholders are amazed. Thousands unaccustomed to religious thought, exclaim, 'This is of God!' It is sweeping the country like a magnificent prairie fire. The wholesale liquor dealers of Cincinnati have already suffered immensely. More has been accomplished within ten days than during the previous fifty. The hour has struck. The grand American people will shake off the yoke of intemperance. My heart beats fast. Fifty times a day I thank God I have lived to see the grand uprising of my countrywomen. The women of Ohio send greetings to their New England sisters, and challenge them to the race yet before them, looking ever to the Captain of our salvation. How I long to be with you. In four days I turn my face eastward. May God help us to be wise, patient and determined while we inaugurate the work in New England. Now I am satisfied that Boston can cast off this horrid incubus in less than two months, and Worcester in thirty days."

"Fifty dollars a day," and, "fifty times a day," says the Doctor, "I thank God." And if this be not sensational, I pray you, tell me what is! When the quacks announce the "New Medical Discoveries," they do it in the style Doctor Lewis is now using.

"The world has seen nothing like it!" Of course not. There never was but one "Adam" and one "Eve." "Nothing like it," before, nor since!

But the sequel has proved the Doctor not a good prophet, for neither Boston nor Worcester has taken kindly to his suggestion; and it is amusing to witness the comparison which this sensational Doctor has attempted to draw between the wide-mouthed vociferations of his infatuated "raiders," and the "wild extravagances of religious revivals." The writer of this, himself a revival minister, more than fifty years ago, probably knows enough of religious fanaticism to say that no "wild extravagances" were ever witnessed, not even in the Kentucky epidemic of 1801, which exceeded the spasmodic, the sensational, and disorderly in this "women's raid." And it is easy to see what the Doctor's object was in putting in this disclaimer. It was meant as sugar for the pill, which he desired those Christians to swallow who do not countenance revivals or vociferating prayer in the streets. And the Methodists, Baptists, and all, who assume to tell God what he should do in the premises, seem to be oblivious of the monstrous curses which their God has pronounced against all who "pray in the streets," whom he has declared "hypocrites, deserving the damnation of hell," Matt. 6: 5,23, 30,33.

And do not the rum-sellers know, every one of them—does not Doctor Lewis know—do not all those "raiding women" know, that if the rum-holes are really closed by the act of God, in answer to prayer, there can be no reason for these raids in the streets?

A long and varied experience leaves my own mind in no doubt as to the laws of ideal contagion, and the evils which always result from mental epidemics.

In America, perhaps, more than in any other country, there is a growing jealousy against all forms of compulsion, both in politics and morals. The very idea of a "raid" is repulsive, and the more so, when compulsive measures are instituted by mobs, without legal process; nor is the bitter pill sugared over with the name of God, the solemnity of prayer, and the endearing idea of women all combined. The Jewish legend makes woman a tool when the serpent controls, and however much this idea of woman may have been perverted in support of this "raid," we must bear in mind that in this case the movement was not inaugurated by woman.

And, surely, that man has been a dull scholar in psychology, who has not yet discovered, that all sensational measures which result in contagions or epidemic movements, sooner or later become reactive. The pendulum left to itself, hangs in the centre; but, carried to an extreme in one direction, and then cut loose, it swings to a like extreme in an opposite direction; and spasmodic measures are not the best for enlightening the conscience and inspiring love of virtue; and if this be not done in the rum seller, you gain nothing in the long run, by your "raid" in forcing a temporary compliance with your individual wishes. It is compulsion and slavery, even when the chain is made of gold, and fixed upon the limbs by the tender hand of woman; and while these "raids" enlighten the conscience of no one, they do, certainly, excite the combativeness and illwill of all who are thus compelled to yield to mob force; and in that state of mind, a large percentage will, as a matter of course, engage again in the business whenever a good opportunity offers for so doing.

What the rum-seller needs is not raids, groaning and vociferations, but an enlightened conscience. Instruct him, and let your instructions inspire his love of righteousness and goodness for virtue's sake. Make him feel that his business does to himself a greater injury than to any one else, and if you can not do this, do not "raid" upon him by vociferating near his place of business. Your duty is done, when you have done all in your power for his enlightenment and instruction.

True, I admit a silver lining to this cloud. This uprising of masses of women can but do something toward preparing the way for trusting the ballot to her hand. If she have power enough to compel the closing up of rum-shops by the dozen, which I hope she has, why not give to her the elective franchise? And armed with that power, who can now say but that it would be wielded for our country's good?

EX-REV. LAROY SUNDERLAND.

Quincy, Mass.

Twenty-sixth Anniversary.

On Monday the Spiritualists of Cleveland celebrated the twenty-sixth anniversary of the "Rochester rapping," from which events dates the history of Modern Spiritualism. The exercises began in the forenoon, when quite a large number of ladies and gentlemen gathered at the hall, and spent a couple of hours in social intercourse, interspersed with music, etc. Brief speeches were made by several persons, appropriate to the occasion, but lack of space precludes the possibility of an extended report. One of them said he believed Jesus of Nazareth to have been a very good medium, one of the best of ancient and possibly of modern times, like other mediums, sometimes failing in important points, but generally very correct.

The principal speeches were made by Hudson Tuttle and O. P. Kellogg, two prominent Spiritualists. Their remarks were of general and congratulatory character. They reviewed the progress of Spiritualism, both in this country and in England, alluded to the increased attention that is being paid to the subject in the scientific world. Both gentlemen strongly denounced the "free love" idea that certain persons have sought to ingraft into the doctrine and practice of Spiritualism.

A good portion of the afternoon was devoted to an exhibition by the Children's Progressive Lyceum. In the evening a very pleasant dance was enjoyed by a large assembly.

All I can add to the above is that the programme was well selected, and the whole affair passed off, if possible, more happily and pleasantly than on any previous occasion, for this object. The dance in the evening was well attended, and not only added materially to the fund of enjoyment, but to the finances as well. It is justly due, and I take pleasure in stating, that this important celebration was announced and carried out entirely at the expense and under direction of the officers of the Children's Progressive Lyceum. Spiritualism, so far from being dead in Cleveland, was never in a more healthy condition. D. A. EDDY.

Cleveland, Ohio.

Death of Judge Edmonds.

Just before going to press the telegraph brings us the news of the departure from *mortal life* of the renowned brother, J. W. Edmunds of New York.

The name of Judge Edmonds is familiar in every household throughout the country. He, like ourself, commenced the investigation of Modern Spiritualism immediately after the announcement of the so called "Rochester rappings." The high position which he occupied in the judiciary of our country, gave his name a national celebrity, and he was a *tower of strength* to the new philosophy. He was not a mere nominal seeker for the truth of a *demonstrated immortality*, with the power of continued communion with friends remaining in earth life, but he became at once a zealous worker, an author and an ardent promulgator of the great truths he had received.

While he was everywhere esteemed as a jurist and a man of the strictest integrity, the *religious element* of the country was aroused, and he was ostracized, so far as that power went, on account of his belief. At the expiration of his term of office he failed to be reelected Judge, for the simple reason that he was a Spiritualist.

Nothing daunted, he resumed his duties at the bar and has ever maintained his standing among his peers as a first-class lawyer.

In the controversy that has been going on among Spiritualists during the last three years, in regard to that most *infamous* doctrine, "sexual freedom," as all readers of the RELIGIO-PHILOSOPHICAL JOURNAL know, Judge Edmunds *has ably supported us*, not by private letter alone, but by sharp pointed articles, which we have from time to time published, denouncing the doctrine as infamous in conception, pernicious in theory, disgraceful and terrible in practice.

We feel that it is due to his memory to record these facts in this brief obituary notice, that the thousands of new subscribers to the JOURNAL may know how this *distinguished veteran* in our philosophy stood upon this all important issue; and not only that such new investigators may know the exact position he occupied on that question, but that the future historian who shall write up the history of Modern Spiritualism, may see that he as a *towering landmark*, standing head and shoulders above the great mass of Spiritualists, *lived and died a true man, ever advocating and practicing purity of life*, as the highest code of moral ethics that civilization and enlightened reason dictates to mankind.

We shall say more upon the subject of Judge Edmonds' death, when we learn the particulars. We now have the simple announcement of his death only, and unlock our forms and remove other matter to give place to this notice.

Passed to Spirit Life.

[Notices for this Department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.]

ALBERT ERNEST JONES, aged 26 years, son of Mrs H. S. Jones, widow of H S Jones deceased, passed to spirit-life, on Friday, March 13th, 1874.

This young man had long been a sufferer, both mentally and physically. About four weeks before his death, he was removed from the Insane Asylum at Elgin, to his mother's residence in Eleroy, Ill. About two weeks previous to his death his reason returned; he appreciated his condition, and with calm resignation and hope of immortal life, he looked forward calmly to his death. Just before his death he said, "Mamma, papa, has come for me; he will take me home with him."

His father who passed to the higher life some six years since was a firm believer in the Spiritual Philosophy, and the same remark is applicable to the mother of ALBERT. To her it is a source of great consolation to know that her beloved son was restored to his right mind before the great change came, and that he could calmly contemplate it, looking forward to it as a blessing that was to relieve him from that unbalanced brain that had been the cause of so much suffering to himself and sorrow to his widowed mother, and brother and sister.

In his death was further evinced the fact that loved parents in spirit life are ever watchful to do all that is in their power to guide and guard those of earth-life, and when the hour of change comes, to be near to welcome the new born spirit to its sunny home.

Passed to spirit-life from Syracuse, N. Y., on Feb. 8th, 1874, Mrs. MAY JONES, widow of Caleb E. Jones.

Our sister, the widow of our deceased Brother, survived him about 44 years, and has now gone to join the companion of her youth, who passed to the land of sunshine and beauty at the age of 33 years.

The guardian care of this Angel Brother has for many years been most apparent to our senses, and since the companion of his youth has joined him, both together have visited us with signs of cheer and friendly greeting. —[ED. JOURNAL.

'93.

VICTOR HUGO'S LATEST AND GREATEST NOVEL.

This remarkable and powerful story dealing with the events of the French Revolution, begins in THE NEW YORK SEMI-WEEKLY TRIBUNE, March 27, and will be continued regularly in that paper. THE SEMI-WEEKLY TRIBUNE is $3 per year, or 30 cts. per month (8 numbers) for single copies; $2 50 per year, or 25 cents per month (8 numbers) in clubs of five or over

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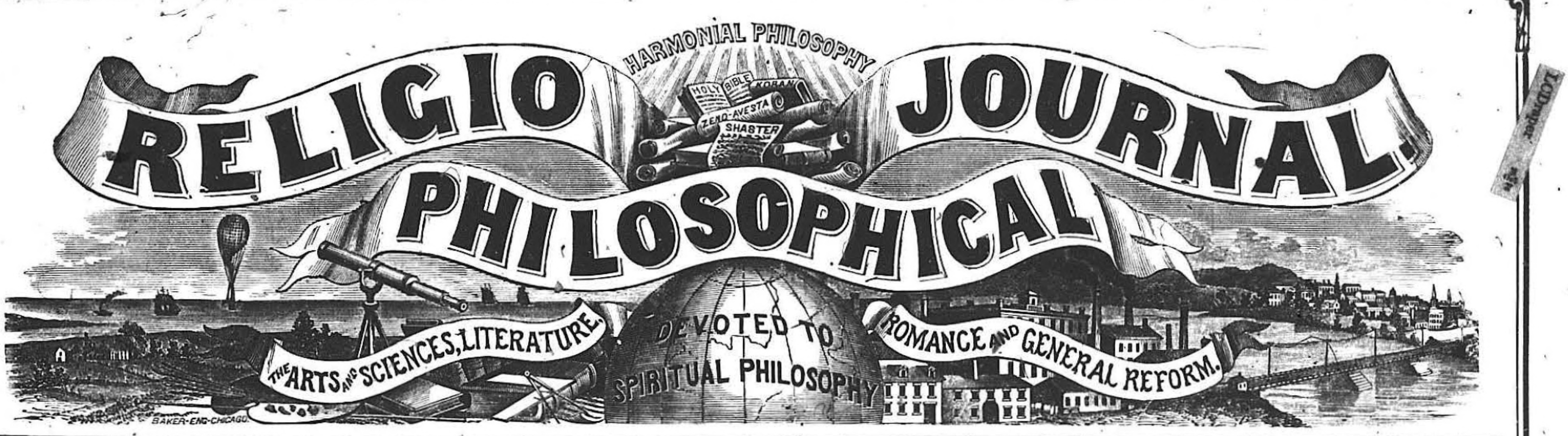

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XVI. | S. S. JONES, Editor, PUBLISHER AND PROPRIETOR. | CHICAGO, APRIL 25, 1874. | $3.00 A YEAR, IN ADVANCE; SINGLE COPIES EIGHT CENTS. | NO. 6.

THE WIND ON THE VILLAGE GRAVES.

BY MRS. CORNIE LAWS ST. JOHN.

The Autumn wind, one golden morn,
Came singing down the aisles of corn;
Came singing like some happy child
Into daisied paths beguiled;
And shook the flowers that o'er the fence
Leaned in careless indolence.

The sun had just reached out and kissed
The tree-tops, from his cowl of mist;
And, spreading far as eye could gaze,
There rose a tender sea of haze,
That made the landscape dim, but fair,
As gauze more sweet makes pictures rare.

On fields where late the sickle played,
A new-born verdure softly laid,
And, 'round their cool and dewy brims,
The creeper wove gay, scarlet rims;
While, through the lichened meadow-bars,
The aster thrust her golden stars.

And all the world was ripe and fair;
And, on the sweet September air,
There hung the breath of golden grain,
And fruits o'erripened on the plain,
That seemed to wait the lightest breeze
To loose their hold from burdened trees.

And as the wind came singing on,
O'er fences and o'er faded lawn,
All through the sombrous solitudes,
That drowsed within the red'ning woods,
The noises crept of rustling sheaf,
And piping reeds, and shaken leaf.

Then to the village graves it crept,
Where flowers their death-watch softly kept,
And shook their tears of gold-lit dew
Upon the sod and trailing yew,
And broke the grasses, low and still,
In many a rift and chasing rill.

And thus it sang, now wild, now low,
Through grasses waving to and fro:
"Slumber sweet, O happy dead!
For Summer's song and blooms have fled
And leaves are falling everywhere,
And sighs of death are on the air.

O! warmer far a bed of loam—
O! sweeter far the silent home—
O! brighter far thy starless night,
Than coming Winter's chill and blight,
Yes, warmer, sweeter, brighter—*all*,
Thy bed where never storms may fall.

Thy sleep no anguished dreaming mars;
'Tis but the blank between two stars—
A mystic pause 'tween Heaven and Earth—
A Mortal's death—an Angel's birth.
God's loving hand but shades thine eyes
To fit them for a glad surprise!

Each shining lance of living sense
Is sheathed in slumber's calm intense.
Blest Sleep!—'tis well!—for bitter fray,
From tempests wild, is on the way.
Thy folded eyes no sweets shall miss,
Nor weep o'er ruined realms of bliss.
Like dumb, cold seeds in silent earth,
Sleep on, till waked in brighter birth!"

TERRE HAUTE, IND.

Spiritualism Making Rapid Advancement —The Shyster Baldwin—The Clergy, etc.

LETTER FROM JAMES HOOK.

BRO. S. S. JONES:—The Spiritualists and the public generally have been having a lively time here the past Winter There came to this place during the fore part of the Winter an individual who announced himself as Prof. S. S. Baldwin (what he was professor of we have not been able to discover unless it is charlatanism). He is of the VonVleck school of Spiritualists, and is here as an exposer, and as this place has been somewhat noted for Spiritualism, this pseudo-professor thought he might turn to good account for himself the prejudices of the churches and their adherents. He has found here very green pastures in the shape of financial picking from the churches and the opponents of Spiritualism. They furnished him with full houses and good pay, and were greatly rejoiced that he deceived them with some tricks that he called an expose of the so-called Spiritual manifestations. He is about the same caliber of VonVleck mentally and morally. His associates here were among that class that would very naturally attract such characters. The pastors of the churches were so elated at the prospect of demolishing Spiritualism, that they advertised him from the sacred desk, and advised their flocks to go and see this Devilism exposed, and some of them participated in its expose, and then without ever having seen a manifestation or attended a Spiritual seance, they gave the professor a testimonial under their official signatures as pastors of their several churches, that the expose was full and complete, as witness the following:

A LITTLE TESTIMONIAL.

TERRE HAUTE, IND., Feb. 17, '74.

To all Whom it May Concern:

We, the undersigned pastors of the several churches in this city, having witnessed the recent expose of the tricks and frauds of so-called Spiritualism in our city, by Prof. S. S. Baldwin and Miss Sallie Cooper, (a former medium) desire hereby to bear testimony to the fact that Prof. Baldwin's "expose" was fair, thorough, complete, and most satisfactory. His work here has been of great service to the interest of truth, morality and religion in our midst, and will be in any community where Spiritualists abound. Mr. W. H. Fisk has also been associated with Prof. B., and we commend them to the confidence and patronage of all with whom they may have to do.

[Signed.]
N. L. BRAKEMAN,
Pastor Centenary M. E. Church.
ALEX. STERRETT,
Pastor First Presbyterian Church.
C. R. HENDERSON,
Pastor First Baptist Church.
J. C. REED,
Pastor Asbury M. E. Church.
E. FRANK HOWE,
Pastor Congregational Church.

The preachers testimonial was published in the *Evening Gazette*, a paper that was the mouth-piece of the professor and the bitter opponent of Spiritualism, taking all occasion to publish its falsehoods against Spiritualism. In the next issue of that paper the following appeared:

THE BIGGEST JOKE OF THE SEASON.

Editors Evening Gazette:—In your issue of yesterday, appears a memorial certificate, little testimonial, or pronunciamento to all whom it may concern, and the balance of mankind, from the reverend pastors of their several churches of this city, whose names, in an official capacity, are attached to that little testimonial in which they state and certify: First, that they had witnessed the expose of the tricks and frauds of the so-called Spiritualism in our city, by Prof. S. S. Baldwin & Co., and that the expose was fair, thorough, and satisfactory. Secondly, they certify that his work here has been of great service to the interests of truth, morality and religion in our midst, and will be in any community where Spiritualism abounds, and they commend W. H. Fisk and Prof. B. & Co., to the confidence and patronage of all with whom they have to do. That commend will answer for joke No. 1.

Joke 2. These five reverend pastors of the several churches of this city with all due solemnity, in their official capacity, sign a statement that the expose of Baldwin & Co., of the tricks and frauds of so-called Spiritualism in this city was thorough and complete, when not one of these reverend pastors had ever witnessed a manifestation or trick, as they term it, to enable them to judge whether the tricks of Baldwin & Co., were tricks to gull the unwary and catch their money, or as they certify, an expose. Reverend gents, we leave you in the hands of a discriminating public, "and may the Lord have mercy on you."

Joke 3. Baldwin & Co.'s services in the interest of truth, morality and religion in our midst, and in any community where Spiritualists abound. Ha, ha, ha! Well, my reverend friends, that's the biggest joke of the season, and ought to be well perserved. It shows how well you are posted and what excellent service you might render a professional certificate-maker with your official certificates; but pray don't push your investigation too close on the truth, morality and religious part of your certificate, or you might spoil all the poetry of it, and turn out like the old woman's soap—most of it (lie) lye.

Joke 4. That five reverend pastors of their several churches of this city should come to the front in their official capacity and solemnly declare that in spite of all the united efforts and prayers of the saints that the wickedness of the wicked prevailed, and that truth, morality and religion was at a low ebb in this city until this demon, this church disturber, was put to rest by Baldwin & Co., and they have certified to its interment. What a commentary on their usefulness.

Joke 5. That these reverend gents, or rather, pastors of their several churches, should become such swift witnesses to testify to something they did not know, shows their zeal in this cause, if it does not make a very good showing as to the profound knowledge of what they were certifying to, and they must learn that it will not do to carry the joke too far, or rely upon their cloth to shield them from criticism. That day is past, and they will have to come to the front, and answer, be they priest or be they laymen, and if their zeal has outrun their judgment, and the truth has suffered at their hands, at the bar of public opinion shall they answer.

Joke 6. That our reverend pastors should should lay the flattering unction to their souls that Spiritualism is either exposed, dead, or dying. Had they believed that as a fact, they would not have come to the front with that wonderful testimony, but would have had a general jubilee. But we must not enter too harsh judgement. It is said that all great men have their weak points, and it may be that certificate making is a weakness of our reverend pastors. Should this one prove not satisfactory, try again; you may have better success next time.

Yours for the right,
JAMES HOOK,
One of the Spiritualists of Pence's Hall.

The Rev. gentlemen did not come to the front again, until the Rev. A. Sterrett, pastor of the 1st. Presbyterian Church, gave the following to a small audience:

I take the report from the *Express*.

THE PHILOSOPHY OF MODERN SPIRITUALISM.

A small audience assembled at the First Presbyterian church last evening to hear the Rev. Alex. Sterrett upon the subject of "The Philosophy of Modern Spiritualism." The speaker handled his subject well and was deserving of a full house.

The following is an outline of the lecture, which occupied about an hour in its delivery:

LADIES AND GENTLEMEN: This subject is one which has largely interested the American people for nearly twenty years; it has been subjected to the most severe tests; it has been exposed again and again. It has been defended and abused. It has been cried down and it has been cried up. It has a similar philosophy to that of mesmerism, which preceded it in existence.

I believe in spirits. I believe that there is a God who is a spirit. I believe in angels holy, devils damned, and spirits dark. I believe in spirits of men, possessing powers to perform great and good works. I believe all this because the Bible teaches me so. The phenomena of the universe is inconceivable by me without such belief. Thus you see I am a Spiritualist; so far so good.

Second. I proceed to say that it is very probable that some of the more occult laws of nature are not understood by us. This is not at all unreasonable. The time was when men knew very little of the subtilities of nature which they now understand. We don't yet understand the philosophy of magnetism—animal magnetism, electricity, etc. Animal magnetism is a strange power which one person has over another.

There may be some natural agencies of whose very existence we have not yet been apprised. Thus it has been human nature in all ages to ascribe any unaccountable effects to supernatural agencies; so when eclipses took place the ancients said some God had swallowed the sun or moon for the time being; or in speaking of remittent fountains they would say that some dragon in the bowels of the earth controlled them. So at the pool of Bethesda where the man waited for the waters to be troubled in order that he might be healed; this was said to be supernatural, and it was said that an angel from heaven came down and troubled the waters. Or you sometimes hear of a man being cured of the rheumatism by carrying around in his pocket, a piece of brimstone, when the fact of the case is that he put it there before the disease had left him. So some things unaccountable to us now may be explained when we understand nature better.

Third. I may be permitted to say that some men may possess faculties of which the mass of mankind can form no conception. Suppose for example the mass had been endowed with but four senses instead of five, and one person in fifty millions with five, what a prodigy he would be. If the fifth sense with which he was endowed should be hearing, he could tell a great many things which were going to happen, because he could hear the signals which were given.

Now suppose one person in one hundred millions was endowed with a sixth sense of faculty, such as clairvoyance or second sight, don't you see what a prodigy he would be? What is clairvoyance? It is something which cannot be accounted for. Then a well authenticated instance of it; for example, the writing of a letter and the clairvoyant telling you the contents; not in a manner in which it was performed in Dowling Hall, but in cases where the contents could not possibly be known to any one but the writer. Is it not possible for man to be endowed with second sight? There is what is called the Scotch seer, or the power of prediction, when the old Scotch believed in this power of telling that which was going to happen.

Then again there was the power of recovering lost property. It is well authenticated that people have lived since the Revolution who had this power. It has been told of a person who lost his ax, that he went to this person and was by him directed where to find it, and did find it there. Now, these persons lived miles apart, so there could be no chance for legerdemain or trickery.

Again some have the power of healing man and beast by a certain power which they possess. Since I have lived here I have heard of a person who could cure chills and ague by having the person afflicted sit down beside him and converse for a short time and then go away and not be afflicted again; and I have heard of men who could stand beside an animal and thereby effect a cure by taking him off to feed. There is nothing impossible in the supposition of the existence of such occasional extraordinary faculties.

Fourth. We don't know whether there is a vast gulf between this and the spirit land, or whether the boundaries of the two overlap each other. That they do so overlap each other many strange things seem to say, We cannot tell where the boundary line is. To illustrate; there are presentiments—a feeling of something going to happen. There are wraiths—Scotch wraiths—as for example, a person looks out of the window and sees her brother-in-law who lives twenty miles away, coming down the street dressed for a visit, with his carpet sack in his hand; she prepares to meet him, but he don't come in; she looks out but she sees nothing of him, and when she investigates she finds he was not in town on that day, and two months after she learns he is dead. Such things are too well authenticated for us to disbelieve them, and we are bound to say there is something in them which we can not understand. If you wish to read something interesting upon this subject, read Hugh Miller's legends of Scotland, or the prodigies related by Josephus. Or take the case of Julian the apostate who endeavored to prove the fallacy of the prophecies of the Old and New Testaments, by undertaking to rebuild Jerusalem; he gathered together a great force of men for this purpose, but a great ball of fire came down in their midst and destroyed their work.

You have all doubtless heard of the manner in which the Scotch preface a remarkable story with the words "au noo this which I'm guan tae tell ye is nae ghaest story," so I will preface something remarkable which I am going to tell you. I once had an uncle Sam who was one of the Scotch-Irish dissenters, and a firm disbeliever in ghost stories. He was a very powerful man physically. He once worked in a blast furnace in the city of Pittsburg, and it was his duty to relieve some one at the furnace at midnight and on his way from his house to the furnace he had to cross a small stream which was bridged by a foot-log; in going to his work one night, with the furnace light shining full on the log, he saw a figure of a man come across it and go out into the darkness; he distinguished the form and the dress, and that it was without a head, which circumstance made him look at it closely, and caused him to speak of it to his employer next morning, who begged him to say nothing of it as he feared his men would leave him on that account, as some of them had hinted at seeing the same thing The only solution of the mystery was the fact that one of the employes at the works was at one time killed by being caught in the machinery and having his head torn off.

At another time this same uncle was driving his team along a country road, one dark night, and was riding one of the three horses which comprised the team, for in those days three-horse teams were quite plenty in Pennsylvania, when he distinctly heard a voice come from the rear of his wagon, say, "Gee Tom:" soon he heard the same expression again, and the horse of that name had actually followed the direction, so he had to pull him back to the beaten track. These two events in his life he never could explain.

But I will come down to a later date. You have all doubtless heard of Gen. Hovey, who served in the army during the late war. When he was practicing law in Evansville, I once stopped at his house; during a conversation the subject of Spiritualism came up, which caused him to relate the following incident which happened within a few miles of Washington, in this State: He said he was then attending court when some one told of a house, which was haunted, a few miles from town; so he concluded he would investigate the matter, and together with a judge who was there at the time, procured a buggy and visited the premises. They stated to the occupants the object of their visit, and were kindly received. They heard nothing for some time, but about midnight were startled with a noise as of a terrible wind-storm, which kept up the noise throughout the remainder of the night, and when they inquired of the neighbors about the storm next morning, were informed that they heard no storm. I have told you these three incidents and I as firmly believe their truth as though I had seen them myself. These are some of the strange things which lead me to believe that the boundaries between this and the other world overlap each other. There is a book written by Robert Dale Owen, entitled "Footfalls on the boundaries of another world," which may throw some light upon this subject—it is not a bad idea, but I have never read it.

Now, the territory along this boundary line must be a *terra incognita* to us, and after we have swept away the ghost story, and all that may be justly ascribed to overheated imaginations, disordered fancies and terror—there still remains a considerable amount of phenomena for which our philosophy is unable to account. In the language of poetry, "If it ain't spirits what is it?" And echo answers, "If it ain't spirits what is it?"

These things doubtless belong to the unknown and unknowable.

But these phenomena afford no countenance whatever to modern Spiritualism; for they are perfectly independent of human machinery of all sorts. I will take the liberty of saying that the devil's influence and power in the world is very great. The Bible so teaches—observation demonstrates it—his main object is to induce men to believe delusions, and to accomplish this he is permitted to use indefinite power; he smote Job with boils to make him curse God, he helps men to hang themselves—so the tradition runs.

I come now to an analysis of modern Spiritualism.

First. It may be safely set down that four-fifths of its phenomena everywhere, and all of it here, consists in trickery.

Second. The other one-fifth part of the phenomena is a mixture in unequal parts of three things. First, the result of the possession of extraordinary faculties—such as clairvoyance, etc. Second, a little better than common knowledge of some of the occult powers of nature, such as animal magnetism. Take for example the trick of Planchette, or table-tipping. And it would be just like that old scoundrel, the devil, to lend a helping hand in a bad business.

This analysis is sufficient to explain all the phenomena, and it is an axiom in philosophy to assign no more causes for phenomena than are necessary. But further, how are we to know that modern Spiritualism is not what it claims to be? Because the proof is wanting. The assertions of the Spiritualists won't do—they have been convicted of so many tricks that their testimony is worthless.

It is enough to bring the whole thing into suspicion that the conditions are always such as to favor trickery—cabinets—darkness, etc. We are bound to reject such pretensions until established by sufficient evidence.

It is incredible but that if the spirits of the departed should communicate with us it would be for some rational end or benevolent purpose. Is it rational that they should tie mediums, or benevolent that they should ring bells? The delusion confutes itself. One of its principal dogmas is that spirits are constantly making progress upward through the spheres. But when a great man or woman is called back, the performance never rises above the capacity of the medium, even though that borders on idiocy. The doctrine of the different spheres after death is thousands of years old and has been borrowed from the Pagans. The delusion is an old one under a different name and circumstances. If it is suppressed in its present form it will break out in another place, and next time it may take upon itself a worse shape.

In the following issue of that paper the annexed notices of his lecture appeared:

MR. STERRITT ON SPIRITUALISM.

ED EXPRESS:—In behalf of free inquiry permit me, through the columns of your journal to thank the Rev. Mr. Sterrett for his valuable contribution, in the way of adding his testimony to our widely increasing spiritual literature. Mr. S should be the more honored for this, as he shows an independence of thought which in this time-serving age might almost be called brave. It is a strike in the right direction, and if some of the rest of the clergy of Terre Haute would only follow his example, there would surely be found a very different state of things among the members of their respective congregations. This lethargic stupor which is so much lamented by all true Christians, would be soon driven away, and in its place would come a revival of Christianity pure and true, which will put to blush the coldness which is so much complained of. No, Mr. S.; let your people once understand that the future world, to which we are all hastening, is so near this that they overlap each other, and that our absent ones are very near us,—I say let this great spiritual truth be fully realized and there will be a zeal and ardor manifested that will cause us all to go forward with renewed energy in good word and work.

By placing this communication in your paper, you will gratify an unknown and humble

FREE LANCE.

ANOTHER COMMUNICATION.

ED. EXPRESS:—An impromptu meeting of some of the Spiritualists of this city was held to-day at Rooster Corner, on Sixth street, and after a brief discussion of the report in your paper of the lecture of the Rev. A. Sterrett, pastor of the First Presbyterian Church, of this city, on the philosophy of modern Spiritualism, the following preamble and resolutions were adopted unanimously:

WHEREAS, The Rev. A. Sterrett, minister of the gospel and pastor of the First Presbyterian Church, of this city, notwithstanding the prejudice of the people against Spiritualism, although superinduced by superstition and ignorance, and in the face of that plain, full, complete and satisfactory expose of the tricks and frauds of the Spiritualists of this place by that benefactor of society, in his support of truth, morality and religion, Prof. S S. Baldwin and his adjuncts—amidst this array of adverse circumstances, this Reverend pastor comes to the front, and in the face of his flock and a frowning world, declares that he believes in clairvoyance, clairaudience, mesmerism, and in the stories told by his Uncle Sam and General Hovey, and would believe more if he could understand them, in such an unequivocal way that marks him a moral hero. And

WHEREAS, The dark thorny pathway hedged in by the sloughs and quagmires of old theology, through which the pilgrim in his journey after light and knowledge has to work his toilsome way, cause many to falter or faint by the way, but there is such an exodus from the region of darkness, that the way is becoming plain, and many, like brother Sterrett are beginning to see a glimpse of the brighter day.

Resolved, That Brother Sterrett has the thanks of the Spiritualists for his manly outspoken belief in Spiritualism in so far as he understands it.

Resolved, That we have full confidence that if Brother Sterrett continues his investigations and will read R D Owen's "Foot Falls," and his "Debatable Land," with Dr. N. B. Wolfe's investigations; "The Clock Struck One," by the Rev. Watson, of Memphis, and "Old Theology Up Side Down," by Rev. T. B. Taylor, he will be able to see how this and the Spirit-world overlap

Resolved, That Brother Sterrett's lack of Christian charity in the use of epithets towards that old veteran, the Devil, for doing what was predestined that he should do from the beginning, reflecting on the power that created him and made him an adjunct to biblical theology, causing the heathen in his blindness to ask why God did not kill the Devil, we appreciate.

SPIRITUALIST.

I also enclose your notice of one of the meetings of the expose, so-called, from which you will see that we have had a lively time here, and while the opponents of our cause are blowing that Spiritualism is dead and buried, we know that the cause never stood so firm or had so many advocates or so many that are asking how they shall be saved from the dogmas of old theology, and are anxious to know more of the phenomena and philosophy of Spiritualism, and there is probably no place where the Spiritualists hold their opponents better to the work, and give them a "Roland for an Oliver," than in this place, and they are beginning to learn that fact, and hence their anxiety to cripple us and bring the cause into disrepute, but they can accomplish nothing. We are gaining all the time, while they are losing their grip on the intelligent people in the community.

This great exposer, Prof. Baldwin, is preparing for a raid on other places, and the unwary should have notice, and the Spiritualists not be deceived or taken in by him, but let the churches foster him, and pay him as much as they please—the more the better—and they will be the sicker when they have found how nicely they have been humbugged, as they deserve to be, for encouraging such charlatans.

Terre Haute, Indiana.

Extracts from our Exchanges.

In order to give our readers a more comprehensive view of Spiritualism and Religious subjects, we shall publish in this Department, the ablest articles of our exchanges, which we are receiving from all parts of the inhabitable globe.

SOULS AND SCENES IN SPIRIT LIFE.

BY FANNY GREEN M'DOUGAL.

[From Brittan's Quarterly Journal.]

Among all the subjects that engage our attention, there are none that come to us with such absorbing interest as the conditions and relations of the human soul in other states of being. All people, in all times, have had their speculations and their theories, their heavens and their hells. These are generally in accordance with their respective degrees of enlightenment,—rude and undeveloped nations having crude ideas on this, as well as all other subjects. Everywhere man makes God after his own heart, and in the image of his own character. Heathen or savage nations have savage, puerile, or brutish gods. The ancient Jews conceived of Jehovah as a capricious, cruel, and vindictive being; and though it seems to be a strange exception in the case,—marked by these same characters intensified and fixed in attributes of eternal terror,—still appeared—within the period of our remembrance—the Orthodox Christian God, demanding love, but addressing chiefly the passion of fear; or, in a wider sense, only the supreme selfishness of mankind.

But it is rather more than questionable whether there is, at the present day, any belief in literal hell-fire, in undying physical torture, or even a very sincere faith in any unlimited punishment. Scan them closely, and you will find that all the Christian churches have, in this respect at least, unconsciously outgrown their faith, and now only await the time when they shall be true and brave enough to know and say so. How such a faith could have existed so long in a world of fathers and mothers, friends and neighbors, husbands and wives, and comparatively just men, is one of the problems that yet remain to be solved. Indeed, there can be no stronger proof of the insincerity of all faith in this cardinal doctrine of the old creeds, than the fact that people affect to believe it and yet are happy. If we really thought that every soul that goes out hence, without having made—in the sense implied by the church—its "calling and election sure," must be irretrievably lost, we should carry something better than gold-headed canes and diamonds, feathers and flounces, to St. James and Trinity. We should go clad in sackcloth and ashes, and wear the pavements with our bare knees in unceasing prayer for mercy.

It is often asked what good Spiritualism has done. It has done this, and if it had done no more, it would still be an infinite good. It has bridged the abyss of death, and demonstrated the continued conscious existence of the human soul. This it not only has done, but continues to do, daily and hourly. It may here be observed, in passing, that all the direct and absolute evidence on this point, which the bible contains, is of the same character and based on the same principle—the capability of reappearance in spirits that have left the earth. It is a remarkable fact that the Christian world does not perceive the truth of this, that any attempt to overthrow Spiritualism is a blind thrust at the very corner-stone of its own faith.

The teachers of Spiritualism only share the fate of all advanced minds that have led the ages on in the eternal march of power and progress. Socrates, who flourished in the very zenith of Athenian power, for teaching the immortality of the soul, was made to drink poison; and Jesus, who called men away from the locked caverns of myth and mystery, where all light and learning had been hid, to be reached only by the few and favored, and taught the multitudes on the mountain and by the sea, was crucified, mainly because he made teaching free. If he had talked only with rabbis, priests, and doctors he might have lived on to a quiet and happy old age.

When Galileo constructed his wonderful telescope, claiming that it demonstrated the Copernican system, all the University Doctors and other hoary representatives of the scholastic learning of the times refused to look in it, stoutly declaring that there was nothing there. And this is precisely the behavior of many at this day. They refuse to look into our celestial telescope, constantly affirming that there is nothing in it. But if this is really so, why do they give themselves so much trouble to denounce and put it down. In this view of the case, an attack on Spiritualism would be as airy and unsubstantial as Don Quixote's famous raid upon the wind-mills Better reason for fight, and better argument, have they who see under the lens the familiar features of their satanic prime minister. But no denial, no persecution, can overthrow the truth. Still it stands untarnished, like a grand statue, towering up to heaven, immaculate, impenetrable, and indestructible; and in the fiercest collision sparks are called forth that shall yet kindle the watch-fires of the world.

But the present object is not to discuss creeds, nor yet to describe what may be called the physical or external appearance of the Spirit-world, but rather to unfold the states, conditions, and experiences of the soul itself—its various modes of being and action, with the laws that govern them. Not by my own unassisted reason should I dare undertake subjects so vast, or themes so grand. But by inspiration of higher power I give, as I believe, the actual experience of a noble and heroic soul, who not very long ago passed from our midst. I give it, verbatim, with all its dramatic features of character, incident, and diction.

This account of experiences in the Spirit-world was given me by Gen. Baker, the soldier, poet, and statesman, who is here almost an object of idolatry. It was written with almost inconceivable rapidity, giving birth to unfamiliar trains of thought. For three months or more after its production, I lived on terms of daily intercourse with this noble spirit; and during all that time never, for one day, did he fail to come to me in the morning. After the article was finished the spirit said, "We will revise it." A day was appointed for this purpose, and we sat with closed doors. I then read slowly and thoughtfully, and at the close of each succeeding section or paragraph the portion last read was commented on, and was either approved or criticised, and alterations proposed. The presence and power of the spirit, during the time occupied in this revision, was as real to me as any presence could be. After having described his own terrific transit from the field of battle, with the interposing rest, waking and reunion with friends who came to greet him on the farther shore, he thus continued:

The period of earthly probation being at length complete, by the Sage, Swedenborg, I was led away to be instructed in the real aspects and conditions of Spirit-life. As we passed along it seemed more as if the scenes were approaching us than we them. I had observed this phenomenon several times before, and I confess it puzzled me.

The Sage perceived the silent question, and thus responded: "Dost thou remember the childish illusion of flying shores, and hills, and road-sides, while the boat, or carriage, that was really in rapid motion, seemed to stand still? This phenomenon is owing to the same cause, the rapidity of our own motion, which we can perceive only as reflected from surrounding objects."

While he was yet speaking, a certain outward, or onward pressure, was arrested, giving much the same feeling that a sudden check of speed, whether physical or mental, did in the earth-life. It was a sense of revulsion, as if a strong tide were turned suddenly back upon itself while yet pressing hard headward. Until this I hardly knew that we moved at all.

"It is even so," said the Sage, as I staggered under the pressure of the inverted power. "Transitions are always more or less difficult and painful, and even here we can offer no exception to the established rule. In every change from state to state, we must enter in the position of a novitiate, to try all things, and determine for ourselves. The true human soul must always be an experimenter. That is, it must learn by its own experience. Without this never was there made a single step of progress. But look more closely, my son, and tell me what thou seest."

"I perceive that not only we are moving, but the objects we approach are moving also. Are the trees and hills, the objects and scenes of nature, really unfixed and floating? What is this new wonder? Speak, I beseech thee!"

"This," he answered, "is the common attraction of like to like, as of thought to thought, or will to will. It is maintained by the presence of a reciprocal power, or action, and is chiefly due to the principle of spontaneous emanations. Thus, when I desire to approach you, I send out an aroma, which, if your organism is sufficiently fine and delicate, will find a thousand avenues of entrance, and inform you of my desire. If there is kinship between us, the power sent forth attracts you; and, in return, you send out a response, which attracts me. And thus we spontaneously come together. This power is present, if not active, in all things; though not yet always manifest to thy inexperienced spirit."

"Ah!" I exclaimed, joyfully, "I now see how and why thoughts so truly respond to each other. And this also accounts for the miracle of spirits sometimes being so suddenly present when we had imagined them far away. But, as it appears to me, it wholly fails to account for the effect on material things, as this moving landscape—this magnificent panorama which really seems inspired with life."

"And, truly, seeming is;" answered the Sage, laconically. "Know, then, that after their degree and kind, all things have life. This life is always twofold. That is to say, it has an inflowing and an outflowing power. The first is magnetic and conservative, the second electrical and diffusive. These are the bases of all power and the parents of all motion. You will find magnetism in the mineral; magnetism and vitality in the plant; magnetism, vitality, sensation and voluntary motion in the animal; magnetism, vitality, sensation, motion, intelligence and individuality in the human; and of all these the corresponding outflowing power is an emanation, which is more or less potent and refined. In free, or perfectly natural conditions, the attraction operates according to the degree of its intensity and composition or state. But when any intelligence governs the movement, the will power takes the helm; and the grosser or more material conditions are thus brought into obedience, or at least partially overcome.

"And hereby hangs a secret for the people of earth. When magnetism, with its essential relations of positive and negative, is thoroughly understood, men will learn to establish corresponding points, the positive here, the negative there, and to maintain between them all kinds and degrees of motion and power. But we are touching on deep and inexhaustible themes. The time will come for these also; but not yet."

As he spoke, his whole being became suddenly luminous. I looked and perceived the tide of great thoughts, as it flowed through him, till my yet unpracticed eyes fell, blinded with the brightness.

After a little he said more quietly: "Look yonder;" at the same time stretching out his arm toward seemingly immeasurable depths of ether. As he did so, banners and curtains were furled away, aerial doors were opened, and the illimitable heavens appeared in view. Group within group, system beyond system, they were all seen, shining through the pure crystalline, and evidently in rapid motion. This was the first time I had witnessed the actual movements of the heavenly orbs. My heart heaved, and my brain whirled with a strange, ecstatic sense of delight, not unmixed with terror. For a moment it seemed as if I should be drawn into the profound vortex of fire in which all attraction centred, and toward which all motion tended.

It was but an instant, when I felt the strong reaction of my human power. I stood erect, growing taller and stronger. I, a son of God! I, a brother of angels! I, in my own right, an immortal!—would any dead matter, though it be in the form of quickest fire, swallow up me—or take me from myself—or control my actions—or shorten my will? No, never!

The Sage had withdrawn to one side, reabsorbing himself, if I may so speak, that I might be left wholly free from his influence. He smiled on me with a deep, serene smile, and after a little he came forward and blest me silently. And this blessing was a new baptism of the consciously human being.

"Behold," he said, pointing to the radiant and rolling spheres, "the law of reciprocal emanations on a grand scale. Science may tell you that it is merely a balance of the centrifugal and centripetal forces, and that, too, imposed by some foreign power. Learn, then, the wisdom of a truer science, that leaves nothing suspended without a consistent and sufficient counterpoise. Behold the higher omnipotence, and the truer omniscience, of a Creator who works by laws. Know, then, that these moving forces are in the constitution of the planet itself, and belong to every particle of included matter. The sphere is the first and simplest organic form; and the power that determines it is inherent and vital. As a plant puts forth stem and leaves, or an animal its proper organism, so does an earth sphere itself, and for the same reason. The particle, which may be termed the manifold germ of the sphere, is itself endowed with the forces that must so ultimate themselves. And this is the true God-power that puts into everything all that it may need, to develop, to maintain, to reproduce, and preserve itself."

This was followed by an expressive and eloquent silence; and then he added: "Could the mechanical value of magnetism only be known, men might move mountains, navigate the air, write speeches, lectures, and even books by telegraph; dissolve the earth, and draw forth pure its hidden and disguised gold.

"But I have other teaching for thee now," he said, turning abruptly from the subject. "Know, then, that the spirit that has not entered consciously into the sphere of progression, has power to reproduce its own experience, and so to invest itself, that this ideal character or equipage becomes for the time an objective reality."

As he spoke, he led the way toward a group in the distance. On approaching them I felt a cloud pass over me. And directly I saw what I had not perceived before,—a large town, in the midst of which we suddenly stood. At first the place seemed wholly unknown, but directly, on looking through the minds around me, I perceived it was the city of Manchester, in England.

It was a cold, gray, foggy morning in early summer. The factory bells were calling to work; and I saw multitudes of shivering, deformed, and half-starved creatures hurrying to and fro, with haggard and anxious looks, especially after the bells had ceased tolling. As their eyes turned toward me in passing, they had a vacant, stony stare, or a kind of glassy insane light. "What is this?" I asked. "Are we really returned to earth, its heavy cares and its intolerable wrongs?"

"You see only thought-pictures," he replied. "These people are still bound by the material necessities of the first estate, simply because they have not yet grown out of them. That is to say, they have not acquired strength sufficient to liberate themselves. Elsewhere thou hast been shown that the human spirit can only advance by its own efforts, intelligently and freely. Here that great truth is demonstrated. We cannot transport the soul beyond its own power of flight. It must make its own wings; and dark and hopeless as it seems, wings are being woven* even here.

"Look," he added, pointing to a group of spirits, from whose white forms radiated lines of light, beneath which the shadows were gradually melting away. Tracing the luminous lines, I perceived that wherever they fell they woke a kind of discontent in the present, and the aspiration for higher and better things; yet even these changes appeared to be of the same material type, and on the same material plane.

Beyond one group, for instance, I could see landscapes, pictures which I recognized as different scenes in America,—cities, towns, wharves, canals, railroads, and especially farming operations, where everything seemed to go on more freely and cheerily. By this I saw they had heard of America—that there food is cheap and labor high; and especially that the very peasant may there become a lord of the soil.

"You read aright," said the Sage. "The higher spirits, unknown to them, are inculcating these ideas; for, strange as it may appear, only by these material processes can they be brought out of their present state. This you will more easily understand when you reflect that all genuine progress is a result of voluntary motion, or of effort and growth, and is never a forced or arbitrary transfer from one point to another."

"These spirits have been operatives in the cotton-mills of England. They have lived in such a state of deformity and dwarfhood that they could no more conceive of the duties and rights of a free human soul than they could conceive themselves possessed of a royal pomp and power. They must change their state and come into better material conditions before they can progress spiritually. After a while they may have an ideal emigration to America, or something equivalent. Then they will have the idea of better wages, and more time for self-improvement."

"But they know, at least, that they are in the Spirit-world," I ventured to say; "and if so, all these fantasms must appear the height of absurdity. Is it the office of wise and good spirits to cherish these illusions? Nay, is it consistent with a strict regard for truth?"

"I answer thy last question first, because it is often asked, and has never yet received the full and broad answer which its importance demands. It is not so much literal fact as the spirit of things that constitutes truth or falsehood. How should it affect science to know if Newton founded his theory on the fall of one or two apples? The principle involved is the only important thing about it. And precisely in this way have spirits been accused of lying, when they have given as much truth as could be understood or accepted. It is conceded by all liberal moralists that the intention to deceive constitutes the lie. By this rule you will find that intelligent spirits are never guilty of the imputed wrong. And yet the points of view are so different between the giver and receiver of instruction, that occasional misconstructions are not only probable, but sometimes inevitable. But this will be treated more at length when we come to speak of evil spirits."

"To return to the more immediate subject of our discourse, I ask, What could such darkened minds conceive of the Spirit-world? By their cruel and scanty religious instruction they have been taught only of a hell of endless and infinite woe, and a heaven of vague and pointless pleasure. And when they find neither of these, skepticism necessarily intervenes, and they are thrown back on their own resources. These, with very few exceptions, are essentially groveling and material, and they always bear a more or less strong and complete resemblance to the earth-life. This is natural and inevitable. The human mind is never at rest, and it must always work with whatever material and power it has. Neither do bare theories satisfy the soul. There must be, always, demonstrative proof, and both this and the principle itself must be measured by the capacity to receive and appropriate.

"Take a little child and explain to him the philosophy of the diurnal and annual revolutions. Tell him how the first makes day and night, and the last brings the beautiful change of seasons, and all the corresponding ministries of the year. And if he be a child of thought he will be amazed, terrified, almost paralyzed with a sense of the inconceivable. But the ordinary child will coolly tell you that he knows better than that. Pointing to the West, he will say, 'There the sun sets. When he gets tired of walking so far, he comes right down the hill quick, and goes to bed. But he doesn't sleep all night. When he has rested himself he gets up. He can see in the dark; and he goes round, away under the ground till he comes there,' pointing to the East. 'And then he gets up and walks away, high up in the sky, till he begins to get tired; and before night he goes down to his bed again.'

"Now I submit that this theory is better than anything the philosophers can give him. Just as soon as he wants a better he will have it. It is the part of wise teachers not to deprive the simple mind of anything it possesses, until something better can be given it to rest upon. They should simply watch the wants of the Soul, and administer accordingly."

"Do you not feel the truth and reason of this, or something like?" he resumed, as he perceived that my incredulity was slowly giving way. "You cannot," he continued, "prove this or that to be a better state by simply asserting it to be so. You cannot enlighten the benighted—you cannot make men spiritual by simply declaring that they are in the midst of darkness and error, and must come out of their evil and wicked ways. Even if this could be achieved there would be in it no genuine progress. Every particular step must be unfolded by the Soul itself—out of its own needs—out of its own desires—out of its own aspirations. When it is once well awakened to the sense of want, to the necessity of change, the future progress becomes more easy and rapid. It is the apathetic and inane contentment in these low conditions that is most to be dreaded, because it is most nearly impervious to higher influences."

"This is horrible!" I exclaimed, in a burst of almost despairing thought.

"And yet," returned my Guide, "hard as it appears, this is an essential step in the progress of Humanity. In the grand march of the race, all phases and conditions of being must be represented. And hence, every human creature, however exalted he may be, has either in himself or his antecedents passed through them all."

"This atmosphere is gross and stifling. It distresses me," I said. "How, then, can the highly refined beings who preside over these spheres, escape the ill-effects of pernicious effluvia which I now perceive in the cloud of corrupt emanations?"

"They are guarded as you are not," he responded. "If your spiritual sight were more expanded, you would see that all these shining ones are invested with a shield, composed of a substance that seems, so far as we can examine it, intermediate between fire and light. It is an emanation from the heart and brain of Love and Wisdom, and it is the most potent of all material things. These two potencies mingle and unite in the rays they form; and their finely tempered edges cut or turn aside the less potent rays from below. If these Guardians should so far relax their care, even for a single moment, as to become negative, they and their charge would both suffer for the neglect. Strange as you may think it, only very high Spirits are intrusted with these important and responsible positions, or could maintain them if they were."

"Yet how wearisome this watch must be!" I exclaimed. "How hard and heavy must seem the leaden-footed hours, with only this dull routine before them!"

"If you think so," returned the Sage, "you know not the genuine inspiration of humanity for its own sake. But you mistake in supposing their life to be an idle and vacant watch, without variety and without relief. They pass their time in the most ennobling and delightful employments, in cultivating and enriching their own powers, and in fashioning good gifts for those who need. They also frequently relieve each other; for were not this the case, even the highest Spirits would be exhausted by this incessant strain on their vital forces. They must frequently go back to the fountain-head of Love and Wisdom to endow others and enrich themselves with inexhaustible supplies."

It might be my own consciousness, but I thought his expression was verging farther into rebuke than I had felt before. By a rapid glance I saw my own course I saw how often I had bartered away principle for policy—how I had trampled on truth and right—how basely I had betrayed my trust and sold myself for a mess of pottage. It seemed to me then, that I had been willingly and wilfully disloyal.

"Think not so," returned the Sage. "Every man is the result of all that has made him what he is. As your sphere of observation widens, you will see that the partisan is no more accountable for his ambition than the usurer for his greed, or the poor man for his poverty. They are all, either in themselves or in their state, diseased; and by enlightened spirits they are so considered. A truer and more philosophical observation of men will teach you that the pure instincts of human nature, spite of all its temptations, its wrongs, its misdoings, and its misgoings, almost always draw us toward good. Capability of judgment and freedom of choice being given, men will seldom volunteer on the side of wrong. Hence, they are always just about as good as they can be. If we could see all the motives, all the forces and materials, that go to make up human character and action, we should look at it much more leniently than we do. The morbid craving for popularity and power, in the office-seeker, is no more voluntary than the appetite which compels a hungry man to steal a loaf of bread.

"But we must extend our observation," he continued, after a little pause: "for you will return to earth as a teacher."

Thus saying, he led the way to a distant scene. It was darker and more repulsive than the other. But what at first appeared very remarkable was, the guardian spirits were brighter and more beautiful than those we had before seen.

"This, you will perceive, is necessary," said the Sage, replying to my thought, "because the greater the resistance, the greater must be the controlling power."

Approaching the nearest groups, I saw in their dreadfully depraved self-consciousness, pictures and scenes of drunkenness and profligacy too horribly gross to mention. They seemed surrounded by the emblems of punishment, poverty, misery, filth, and woe unspeakable. Prison shadows, dark and cold, fell around them; and the work-house, hardly less pestilent and horrible, frowned from over the way. In their miserable thought-pictures were foul ditches, crowded courts, slimy cellars, yawning graves, and homeless streets. And in the midst of all, black and high, towered the Gallows, a specter with an evil charm, which, spite of his horrors, drew the forlorn ones unto itself, and multiplied the wrongs it was sent to punish.

Sometimes these unfortunates tried to put on a false gayety; but many of them appeared sunk in a confirmed despair. They had lived without hope, died without hope; and now it was difficult to make them believe they could be led out of the long, dark shadow, ranker than death, that enveloped and bound them.

But there were healing rays penetrating even there. And by means similar to those made use of in the former instance, they were to be led forth into the broader beams, and the higher plane of a true self-consciousness.

I need not repeat; but we passed in review many groups, including criminals of every degree, character and kind. These were all the outbirth of civilization. Not a barbarian, nor even a savage, appeared among them. Mortifying it was to see that the lowest, foulest dregs of humanity are deposited in christendom. The heathen world can furnish no parallel to this horribly depraved selfhood. But in and around them all shone rays of love, and mercy, and wisdom, in the ministry of higher spirits.

"Where, then, are the Hells?" I asked, as we returned to the beautiful bower where the noble spirits we had left still reclined.

"What hast thou beheld, my son?" answered the Sage. "Certainly not the Hells," I responded confidently; "for we have not yet left the Heavens. Nor do I see anything like the tortures which the accepted christianity has led us to expect; and even in the most deplorable places we have seen the most beautiful spirits preside."

"That word, place, is misapplied in this case," he rejoined. Heaven, or hell, is a state, and not a place. Take any one of these poor benighted beings, and transfer him anywhere, and he will still be the same. No mere change of locality can bring light or intelligence to him. He must expand into a truer measure before he can either appreciate or enjoy a rational happiness."

[Concluded on 8th page.]

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*Figurative, to represent the development of the innate capacity, and the spiritual instrumentalities of volition and motion,—ED.

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"Where Do You Stand?"

BRO. JONES:—Such is the inquiry often made in letters reaching me from different parts of the country, since your first kind notice of me as a lecturer, about to take the field in that capacity. It is not remarkable that it should be so. People are more than ever inclined to know beforehand what they are about to purchase, before they close the contract. This is a good move. The young-robin period is passing. The mouth is not thrown wide open, and everything swallowed without tasting, as heretofore. Of course this inquiry stands in connection with the Jones-Wilson-Moses-Woodhull controversy; or in other words the Free-lust promiscuity business.

It is but justice to myself that I should say, I have taken no interest or part in the angry disputes between the contestants; not that I have no interest in the social problem, but I have seen no possible solution to it; and for this reason I have felt no disposition to "pitch in" to the general *melee*, when there was no certain good to be reached. And then again, I have no disposition, as a gentleman of refinement of feelings and common modesty, to write for the eyes of other people to read what I would not talk about, in a general way, in my own family circle. I am inclined to regard the modesty of other men's wives and daughters as sacred as that of my own wife and daughters. To be constantly blurting and flaunting the iniquity of other people in the face and eyes of decent people does not suit my tastes in the least.

As for the parties that have been prominent in this controversy, I know but little, except what I have seen in print, and do not take for gospel all I see there, unless it be in the original manuscript over the signature of the party writing. Then I venture to accept it as genuine—genuine truth or error as the case may be. Mrs. Woodhull I never saw more than once or twice; never exchanged a dozen words with her, and am not prepared to say that I am familiar with what she has written, for it is only occasionally that I have seen the *Weekly*, and have not read her books carefully, but in what I have read, I have found some things that I endorse heartily, as good, wise and true; while on the other hand I have found many things that I regarded as false, as error of a most dangerous character to the social status of society.

As to Moses, his "Question Settled" is a valuable acquisition to our theo-philosophical literature; but his "confession" published in the *Weekly* was rather too *promiscuous* for an ordinarily modest stomach.

May not all these "sinners" retrace their steps and come back to the true fold of our beautiful philosophy and prove themselves true philosophers, instead of wild, willful fanatics? Come, friends, I pray you, and let me, or some one else, pour a few drops of oil on this "troubled sea." "But if offences must come, woe unto them by whom they cometh," says the Nazarene. But I will close this article by a specific statement of views on two or three points.

1. *Free Love.*—All love is free; that is, not forced, not compulsory. No one can be compelled or forced to love another. As for example, we say, love should be the ruling element in forming the matrimonial alliance. But can a young gentleman or lady love where there is nothing lovable? Take this case: A young man wishes to marry a certain young woman, and to that end proposes to cultivate the love principle. But the said young lady can see nothing to love in the character of the young man. He is homely, ignorant, awkward, lazy, vile, drunken, good for nothing. She cannot be compelled to love such a man. She may be compelled to marry him, but to love him, never! So I say all love is free. One cannot love what is not lovable, nor can he help loving that which is lovable if he has the ability to appreciate the lovable.

2. *Free Lust* is a damnable heresy. That's all.

The Social Evil.—This is a great question; one of the kind of questions that claims the attention of the wisest, purest, noblest, best of men and women; and I do not hesitate to say, or at least would not, if I were not opposed to the use of pulpit slang, that he that recommends promiscuity as a remedy for this evil, is a *damph phool*, or a vile wretch, full of lust and evil passion, and would cover his own shame, like the fox that got his caudal appendage cut off in a trap,—called a council of foxes and recommended that it was a nice thing to have no tail to drag in the snow and dirt, and offered a resolution that all foxes have their tails cut off; so, it is said, some of these lecherous foxes—goats, rather, recommend promiscuity as a cure for the very thing that has developed the social evil. How is that for logic? How are you *simillia, simillibus curanter?* This is hard logic, but still worse on homeopathy. I suppose the solution is only found in the fact that to all general rules there are exceptions.

The foregoing must be taken as my general answer to the general question, "Where do you stand?" T. B. TAYLOR, M. D.

No. 345 West Tyler Street, Chicago.

Voice from Lapeer, Michigan.

BRO. JONES:—The inclosed resolution was presented and adopted by the First Spiritualist Society of Lapeer, at their annual meeting, February 14th, 1874, which we would like you to publish. We wish to show to the world where the Spiritualists of Lapeer stand, in regard to the free-lust question. I also inclose a few remarks by Mrs. Maria Clark, that were placed in my hands to have published. Mrs. Clark, let me say, is a most excellent woman and medium. She was first elected vice-president of our society, but by the death of O. E. West, president, it became her lot to act in his place soon after the election of officers, which she has done in an able and impartial manner.

RESOLUTION.

Resolved, That the First Spiritualist Society of Lapeer, utterly reject and repudiate the principles of free-lust, or promiscuity in the sexes, as taught by its advocates.

MRS. CLARK'S ADDRESS.

Brothers and sisters, as we have reached the end of the year in which I have officiated as an officer among you, it becomes my duty and privilege to look over the past, and glance at the situation of the society at the present time, and note the progress which has been made during the year past.

You are all aware that circumstances made it necessary for me to preside at your meetings soon after the election of officers. This I have endeavored to do to the best of my ability, in an impartial manner, and having the best interests of the society at heart. It is gratifying to see that the cause of Spiritualism has advanced among us during the past year, though our numbers have not increased very rapidly; yet good results have been obtained in an increased interest, in developing new mediums, and in drawing the attention of the public to the great truths contained in our beautiful philosophy.

There is a wide field open for earnest workers in the cause. The attention of the masses is being drawn towards the subject, and many are earnestly seeking to know the truth, and it is our duty to afford them so far as we are able, the means of investigation. Because we know that if people will investigate earnestly, and with a sincere desire to know the truth, they will sooner or later, be fully convinced that our belief rests upon a surer foundation than any creeds or dogmas taught in the Evangelical churches of the present day. We are confident that by the promulgation of these principles, humanity will be raised to a higher standard, man will be truer to himself, and consequently truer to his neighbor; that suffering and misery will be ameliorated, and that the human race will become nobler, purer and happier. It is true, that some differences of opinion prevail among us; and there is nothing strange in this, for our surroundings and associations are different, and our ideas are formed and our minds biased more or less by these surroundings and conditions. As we advance towards a higher plane of life, our ideas will become more in unison, until eventually, let us hope, all will be in unison and harmony. In the meantime, let us each have charity for the other, and respect the opinions of all. In this way we can advance much more rapidly, become free from envy and jealousy, and fill far more satisfactorily the stations for which we are designed.

In leaving the chair, I have to thank you, my brothers and sisters, for your kindness and encouragement to me. Trusting that my successor may be cordially sustained and encouraged, and that prosperity may attend all your efforts in the good cause, I now bid you adieu.

Letter from St. Louis.

BRO. JONES:—Is it not deplorable in the extreme that the true and earnest side of Spiritualism, can not be made as plain to the human senses, as the false side? The same energy expended by the propagators of the repulsive features (now being presented as legitimately belonging to it) in holding it up in its true character, would go very far toward removing a misconception on the part of the skeptical, of the entire plan of Spiritual workers, and place them in a clearer light than they now stand, pending the fermentation and dissatisfaction in certain quarters, in regard to it. Spiritualism, like everything else of value, has its counterfeit, and it, like all shams, is pushing its way to the front, assuming to be authority in everything pertaining to it. The true has to suffer in consequence, and hide its face in very shame and dread of being classed with the spurious, while it is hoisting the colors and sounding the cry of the faithful (which actions and speech fail to verify), at the same time openly proclaiming a newly-discovered pathway that is leading into darkness, instead of the glorious light that all true Spiritualists find.

Let all beware of false leaders, and refuse to follow the slippery road mapped out by those who preach a licensed immorality, saying it is divine! "Free love" and "affinities" are outgrowths of such teachings, and as eagerly grasped after by those on the sensual plane, as the holiest truths are by the good and the pure, who are compelled to come under ban, by the carping, critical looker-on from the world (apart from Spiritualism), who see nothing but this side of the subject, (which is flauntingly thrust before the public) paints it accordingly, choosing rather to believe it as representative of the entire body, than to look for what savors of the genuine, which is in danger of being thrust into the background, or overshadowed by this "Upas" of "affinities"—a word legitimate enough, if not used in an odious sense. One may have an affinity for good, as well as for evil.

There is truth, however, underlying all of this rubbish, which will, in time, be swept aside to make room for the former. The air, purified by tempests, will give a healthy tone to its inhalers, causing them to see things in a new light, and come up upon a higher plane. Let the true Spiritualist be encouraged—these overhanging clouds and conflicting winds will soon shift their course, leaving the sky clear and serene. This is my faith in the time coming, believing that, "out of chaos there will come order," making an open, unobstructed way for the Progressionist and Reformer.

At present, there are contentions and diversified aims among many who, sailing under the banner of Spiritualism, are yet tossed upon the bosom of its troubled waters, which do not respond to the cry of "Peace, be still!" because of these angry waves.

May the time speedily come when all error will melt away, as the mist before the morning sun, and truth erect her standard in every heart, unfurling her capacious folds, waving with a mighty power over the length and breadth of the material universe, until, as with one voice, all nations shall sing the glad song of freedom and emancipation from the wrong teachings of bigoted zealots and blind guides.

Yours for truth and right,
SUSAN E. CALDWELL,

St. Louis, Mo.

Spiritual Science.

BRO. S. S. JONES:—Spiritualists are a peculiar people. When a child I used to hear my Methodist friends pray, "Oh, Lord, make us a peculiar people, zealous of good works!" To-day, I would add to the above assertion, the prayer.

I saw an article in the JOURNAL from Bro. Wm. F. Peck, in which he speaks of a project to organize and locate a colony somewhere in Kansas, Texas or Colorado, and saying that "none will be received who are in the least degree tinctured with the doctrines of Woodhull & Co." Now, this is as it should be. I recollect among the first communications that I ever received coming in this dispensation from the Spirit-world, one like this: "There are seven spheres in the world of spirits, one above the other," and then went on to state that these spheres were peopled by different classes of mind; each class or sphere representing similar degrees of comprehension, or powers of intellectual, moral, and physical development. Now, Mr. Editor, these spirits of different spheres have been coming back, and they have developed mediums all over the world. They have approached persons to whom they were drawn by some class or kindred capacity, and instructed them in their peculiar faith, but here in this state of being, there has been separating of spheres, as in the land of souls. All have tried to mingle in one great body, and work with one ideal, but it has proved impossible. Time and again have we tried organization in unitary movements and in many other ways, and failed, and as I conceive for no other reason than the commingling of spheres. The people had no common centre around which to revolve; some acknowledged one sphere of spirits as head, and some another; there was no one common class of principles by which to be governed. One sphere ordered one class of work, and another sphere suggested another class, and disintegration was the legitimate result.

Spiritualism has spread, however, and everywhere over our beautiful earth the knowledge of immortality has descended like dew upon the thirsty soil. Now the separation has come—at least, in one degree. Let it be distinct; let the two bodies organize upon their own distinguishing merits, and let them carry out their principles, for the progression and elevation of the race, and then the world at large will have the benefit of their proof sheet. Prove all things and hold fast that which is good. Let the social freedom party come together somewhere, separate themselves from the people at large, work out their freedom theories, and give us the results of twenty years of growth by themselves. We want to know if there is enough integrity among them to hold together one year. I do not say there is not; perhaps by themselves they may work harmoniously; let them try it. One thing I do know, their presence has broken up more than one society, which would have been otherwise prosperous; so let all who wish spiritual society, carefully find their own loved order of social life. Then we may look for good results. MRS M. P. HENDERSON,

Aubry, Kansas.

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The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office. Sent to any part of the country by mail, on receipt of $2.00. It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. Newspapers and quacks will tell you that this antidote is made from gentian root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to health to use it. *Mrs. Robinson's Tobacco Antidote* tones up the system and restores it to its normal condition, as it was before imbibing the hankering desire for a poisonous weed. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly harmless.

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A Safe and Reliable Remedy for the Cure of Catarrh in the Head.

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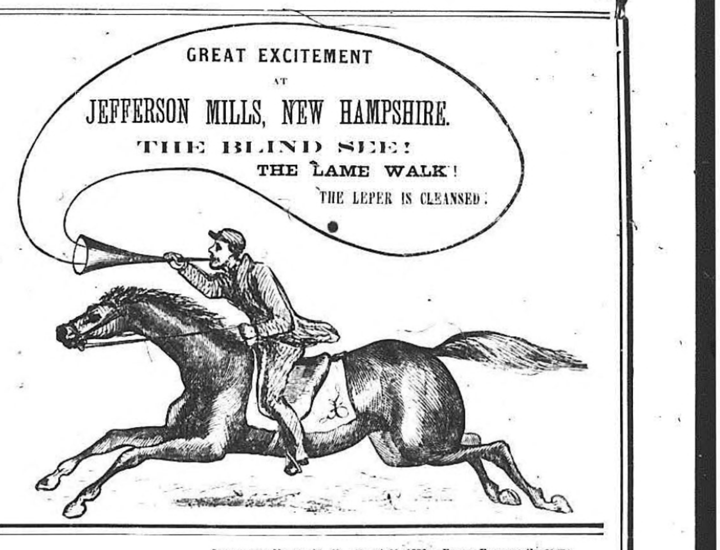
GREAT EXCITEMENT
AT
JEFFERSON MILLS, NEW HAMPSHIRE.
THE BLIND SEE!
THE LAME WALK!
THE LEPER IS CLEANSED!

JEFFERSON MILLS, N. H., *March* 21, 1872:—PROF. PAYTON SPENCE:

DEAR SIR—**YOUR POSITIVE AND NEGATIVE POWDERS** are creating a great excitement here. It can truly be said, in my own person, that the Blind see, the Lame walk, and the Leper is cleansed. I had the **Leprosy** for thirty years in my legs, arms, head, and nearly all over my body. After taking your Positive Powders about four days I shoved up my sleeve to see how my arm looked, and to my utter astonishment the scabs would cleave off easily and leave all smooth; and now my head and body are clean. The **Catarrh** in my head is arrested. They cured my lungs, that were tied up with **Phlegm** and **Cough.** The **Rheumatism** in my muscles commenced many years ago, and by degrees extended all over me, so that I could not raise my right arm to my head, or put on my vest. I can now hold it in any position. **My legs I could only with difficulty get off any way.** I now travel quite easily. By overdoing last fall, I brought on a **Pain** about the **Heart,** and it would beat a few beats and then stop and start again. I could not lie on it all. The powders have set it all right. Several years ago, from overstraining one eye and a blow on the other I became **Blind,** so that I could not know a person in the same room. Now I can read the large words in your Circular; yet I took only two Boxes of Negatives. On Thursday I called on Mr. Bowles, who had been sick about two years; and his wife was **sick from taking calomel. Her limbs were swelled to her body.** She could not do anything or go about the house. I could not prevail on him to use the Powders. On my way there I met Mr. Woodward, who is acquainted with the Powders, having used them and seen their good effect. I let him have a Box. He went to Mr. Bowles's that night, and after much persuasion got Mrs. Bowles to take one of the Powders. Last night my neighbor came in and said he had news for me—namely, that he was at Mr. Bowles's in the morning, and saw Mrs. Bowles out on the piazza at work. He was greatly surprised, on inquiry she said she took one of Spence's Positive Powders the night before: **it eased all her pain,** and **she slept like a pig.** He said he never saw two persons so elated in his life. Please send me Six Dozen more Boxes.

Yours truly,

A. H. KNIGHT.

WHAT DOCTORS SAY.

In the course of a large experience with the Positive and Negative Powders, I have found them **almost infallible** in all **acute diseases,** particularly **Fevers** of all kinds, such as the **Billous Inflammatory, Typhoid, Congestion of the Lungs, Scarlet Fever,** etc. I have also found them infallible in **Bowel Complaints** and **Nervous Headache.** I have also proved the Ointment recommended to be made of the Positive Powders (according to Rule the tenth) to be magical in its effects on all kinds of **Sores** and **Erysipelas.**

DR. M. E. JENKS, formerly of *North Adams*, now of *Amesbury, Mass.*

One box of your Positive Powders cured David Willington of a **pain** in his stomach **of 8 years' standing.** Mrs. E. Claflin was cured by the Negative Powders of Numbness, or **Palsy,** of 12 years' duration. The Powders cured Mrs. H. Claflin of **Neuralgia.** They also cured a lady of **Painful Menstruation** when given up as past cure. In cases of **Parturition** (Child-birth), I consider them of great value.

DR. JULIA WILLIAMS, Practical Midwife, *East Braintree, Vt.*

myself have been afflicted with **Rheumatism** and **Heart Disease** for three years during which time I have not been able to labor. I have taken two boxes and a half of your Positive Powders. My Rheumatism is gone and the Heart Disease much relieved.

DR. A. J. COREY, *Great Bend, Pa.*

I think there is **no medicine in the world like** the Positive and Negative Powders.

MRS. DR. GARRISON, *Newton, N. J.*

In **Ague** and **Chills** I consider them **unequaled.**

J. P. WAY, M.D., *Bement, Ill.*

Your Positive and Negative Powders seem to be **quite a mystery**—no marked action—yet they cure. I have some patients who **can't live without them,** as nothing else has ever benefited them.

C. D. R. KIRK, M.D., *Fern Springs, Miss.*

They are peculiarly adapted to the **female constitution.**

DR. L. HAKES, *Cicero, N. Y.*

Consumption,
SCROFULA AND CATARRH
Cured.

Jane Worley was cured of **Scrofula of 15 years standing** with 4 Boxes of your Positive Powders, in three weeks, having had five Doctors before. Her ankles were swollen, and in running sores; in fact, it was all over her body.—(MARTIN WORELY, *New Petersburg, Ohio.*)

Four Boxes of Positive Powders have cured a little girl of a very bad case of **Scrofula.**—(R. MCREA, *Fayetteville, N. C.*)

The daughter of Henry E. Lepper was afflicted with **Scrofulous Sore Eyes** for several years. Much of the time she could not bear the light, and had to be shut up in a dark room. Ere she had taken 2 Boxes of your Positive Powders, her eyes, to all appearance, were well, and have remained so.—(ROBERT THOMAS, *Osseo, Minn.*)

I had **running Scrofulous sores** on me for 2 years, and could get no cure. I tried all the medicines I could get, but no cure or help until I took your Positive Powders. I am now about well.—(JOHN W. KENDALL, *Bethel, Me.*)

I have cured Mrs. Anna Wright of **Inherited Scrofula** with 3 Boxes of the Positive Powders.—(EMMA PRINGLE, *Beaver Dam, Wis.*)

Mother had the **Catarrh** in her head so bad that, when lying down, she could hear it go drip, drip, or a ringing. Your Positive Powders cured her. They have cured my **Catarrh** in the head also.—(MISS E. M. SHAVER, *Burlington, N. J.*)

I have raised one man from the dead with two Boxes of your Positive Powders. It is J. W. Nuttle of this place, who had what the Doctors called the **Consumption.** They said he could not live long. He is now at work for us, a well man.—(G. W. HALL, *New Haven, Ind.*)

Triumphant Victory
OVER
Dyspepsia and Indigestion.

A short time since my mother tried your Positive Powders for **Dyspepsia** and **Indigestion.** If she ate a piece of apple as large as a hazel-nut, she would not sleep a particle all night, but be very weary and nervous. She is entirely well now.—(A. G. MOWBRAY, *Stockton, Minn.*)

Four years ago I used half a Box of your Positive Powders, which took all the **Dyspepsia** out of me, root and branch.—(JOHN O. REDDEBRY, *Hartland, Wis.*)

Your Powders have cured me of **Dyspepsia** in two weeks. I used but one Box of the Positives. My Dyspepsia was chronic and of **30 years standing.** During the last ten years I could not use butter, pork, or pastry of any kind; but now they agree with me as well as they ever did.—(P. P. MELLEN, P. M., *Maple Springs, Wis.*)

I have been a sufferer from **Dyspepsia for near 30 years** of my life, and for many years had to restrict myself to the most rigid course of dieting, not having eaten a meal of hog meat, or anything that was seasoned with it, for many years. Three Boxes of the Positive Powders relieved me of all my symptoms of Dyspepsia. I now eat anything that is common without suffering any inconvenience whatever.—(REV. L. JULIAN, M.D., *Brandtsville, Ark.*)

WHAT WOMEN SAY.

A woman in this place has used the Positive Powders for **Falling of the Womb,** and is high in praise of them.—(MRS. J. GILMORE JONES, Falmouth, Mass.)

My daughter, Martha, has been cured of **Suppressed Menstruation** by the use of the Positive Powders.—(J. COOPER, St. Johns, Ark.).

Your Positive Powders have cured me of **Dropsy of the Womb** of one year's standing. The tendency to Dropsy was inherited.—(MRS. EMMA MIST, Brooklyn, N. Y.)

A woman who had four **Miscarriages** got a box of Positive Powders of me, and they took her through her next Pregnancy all right.—(O. HENRY, Sand Spring, Iowa.)

My wife is now all right in her monthly periods. As I said before, she had suffered a great deal from **Irregularity** and **Flooding.** She had doctered with seven different Doctors for three years; but there is nothing as good as your Powders.—(W. H. KEMP, Smith Creek, Mich.)

Your Positive and Negative Powders have cured a case of **Milk Leg of 16 years' standing,** also a case of Rheumatism, a case of Falling Sickness or Fits, and a case of Dysentery.—(POWELL HALLOCK, Yorkville, Ill.)

Miss Lena Austin was taken with **Stoppage of the Periodicals,** accompanied by great distress in the head, and coldness of the limbs. She was treated with your Positive Powders, and has entirely recovered.—(ROSA L. GIBBS, Pardeeville, Wis.)

No More Headache, Neuralgia, or Rheumatism.

I have been troubled with the Neuralgia for the last 15 years, and at times have been laid up with for six weeks at a time. I have used your Positive Powders for **Neuralgia** and **Sick Headache.**—(LIBBIE G. BARRETT, *White Hills, Conn.*)

I have been suffering **nearly 40 years with Chronic Headache,** and often resorted to Chloroform to get temporary relief; but the paroxysms would return as soon as the effect of the Chloroform wore off. But after using your Positive Powders, I can say with others that they came like an angel of mercy in the night time.—(MRS. M. A. EARLEY, *Huntsville, Ala.*)

I had a severe attack of **Neuralgia** last week, and I stopped it in 10 minutes with your Positive Powders.—(JACOB S. RITTER, *River Styx, Ohio.*)

When I commenced taking your Powders, I had **Spinal Complaint** of nearly 30 years standing; also **Diabetes, Sciatica, Rheumatism** and **Erysipelas.** I am now well of all. Oh, I do think them the most wonderful medicine ever given to men. While on a visit to my sister in Dover she told me that there had been almost a miracle wrought with her in a terrible case of **Neuralgia** with the Positive Powders. She induced me to try them myself. I did so, with wonderful success.—(M. HUNTLEY, *North Richmond, N. H.*)

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Paralysis, Lameness,
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Loss of Taste,
Loss of Voice.
Typhoid and Typhus Fever.

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The **NEGATIVES** cure PARALYSIS, or Palsy, whether of the Muscles or of the senses, as in BLINDNESS, DEAFNESS; loss of taste, smell, feeling or motion; all Low Fevers, such as the TYPHOID and the TYPHUS.

Both the **POSITIVE AND NEGATIVE** are needed in CHILLS and FEVER.

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TERMS OF SUBSCRIPTION:

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" " " at the end of the year	3 50
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Religio-Philosophical Publishing House.
All letters and communications should be addressed to S. S. JONES, Corner Fifth Avenue and Adams St., Chicago.

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CHICAGO, SATURDAY, APRIL 25, 1874.

The Dark Side of Life, or What is Evil?

NUMBER SIX.

Amid the dark dismal scenes of life, it is indeed refreshing to see noble acts of benevolence illuminate the horizon, like an oasis in an arid plain. While the east has its Wm B. Astor, whose untold wealth is securely locked in vaults, and whose heart is never actuated with philanthropic emotions, the extreme West has its James Lick, a residents of San Francisco, and one of the noblest of men! Through the instrumentality of his grand schemes of benevolence, he is rearing for himself a magnificent monument, more enduring than Parian marble, more beautiful than the bronze statues that perpetuate the memory of our noblest patriots and statesmen,—those that are enshrined in the hearts of the American people. The *Bulletin* of San Francisco, says "that his wealth amounts in all to several millions. He has wisely concluded to execute his own will as far as possible, in his lifetime. Unconsciously, too, he is building his own monument, for these benevolent institutions will exist for ages, and his name will be inseparably connected with them. The amount required to carry out the plans which Mr. Lick has matured can not be certainly ascertained, but we judge that they represent from $2,000,000 to $5,000,000. The Observatory, the Academy of Science, the School of Technology, the Asylum of Aged Women, the Orphan Asylum—these are some of the noble uses to which a wealthy citizen proposes to devote his means in his declining days. It is the most comprehensive scheme of practical benevolence which has ever taken practical shape in the United States."

But what are these philanthropic enterprises compared with the scenes of suffering that present themselves on all sides? The dark side of life is ever surrounding us, while only isolated cases of philanthropic measures to improve humanity, exist. The world never seems to be free from famine, and to more fully illustrate the dark side of life, we make copious extracts from an article on Famines, Ancient and Modern, that appeared lately in the New York *Times*.

THE EARLIEST FAMINES

mentioned show that the most fertile countries must have been subject to them; Egypt, for instance, where they forced upon the Pharaohs and other rulers the policy of providing means to prevent them. The Nile, making Egypt a garden, was no surety against them; for if the washings of the central "Moon mountains" and the Abyssinia did not come down, as usual, the valley of the Nile, from the cataracts to the Delta, could reap no harvests. Hence that policy of preparation, such as we find described in the book of Genesis, the storing of corn in good seasons to meet the chances of bad ones. Those Pharaohs did not wish to leave matters to "the course of trade," according to the policy of the present viceroy of India, and of Lord John Russell in the trying crisis of 1846; and their precautions seem to have made Egypt a very prosperous and civilized country. The same high-handed style of "cornering" the harvest did as much, no doubt, for that other Delta or Shinar of the Tigris and Euphrates, so renowned for its ancient civilization; since these ancient records that mention so many of the Babylonian and Assyrian disasters, do not tell us anything about famines. Elsewhere in the wilder and rougher parts of the world, where water was less plenty, the famine must have made great havoc.

A GHASTLY LIST.

Of the 10,000 famines made deadly by the want of human foresight only a few can be mentioned. One of these is a visitation that devastated Egypt 1201, A. D., showing that the Arab rulers of the country had forgotten the good old policy of their predecessors and made no preparation for the imperfect flooding of the Nile. In the year 1200 the river did not rise; and a curious account of the results have been handed down to us by an Arab, Abd. Allatif, who wrote in 1203, and described things like an eye witness, or one who had got his facts from eye-witnesses. The nourishing of the Nile alarmed the people who must have had some experience of such a failure, and vast numbers of them went away in caravans and parties toward Syria, Hedjas, Yemen, and Mauritania,—just as a great crowd of poor *ryots* set out from Bengal the other day, with the intention of reaching Burmah—an intention in which they were baffled, as the recent telegrams from the East inform us. Egypt was soon parched, and the imperfect harvest scraped up and devoured, after which the inhabitants ate up all of their domestic animals. They then sold their children into slavery, that is, gave them to those emigrating to Irak or Arabia, in order to preserve their lives. In a short time the people of the Delta, at Alexandria, Misr, Cairo, and other places

BEGAN TO EAT HUMAN FLESH,

and Abd. Allatif says he saw the remains of children that had been roasted. Such food was at first disgusting, but after a time people became used to it. He saw a nice plump child at the door, and when he advised the mother to take care of it, she told him a story of some prowlers that she could see watching an opportunity to take it. He states that thirty were burnt at Misr for eating and trading in human flesh, adding that the men were as bad, but had better means of escaping punishment. He says he can not tell all he knew and heard, fearing he would not be believed. He say a woman who had eaten part of her own dead husband, (one-third, very probably,) and who excused herself by saying she thought she had a better right to eat him than anybody else had. There were wretches who made a trade of procuring corpses for food, and occasionally killing people for the purpose; and our author tells us of a bookseller who was of a full, portly habit of body, and whose life was a burden to him on account of those he saw watching him every day as he went about his business. Such was the state of things in the whole land of Egypt. Emaciated dead bodies lay unburied in the cities and strewn along the road leading out of the country, east and west, while Misr and Cairo especially were cities of the dead rather than of the living. The mortality of the year 1200 hindered the harvests of 1201, and this year also and the following were years of suffering. Allatif estimates that 110,000 persons died in these years. In another famine that occurred at Bagdad, the people devoured human carcasses, and a number of men and women were drowned in Tigris by the Khalif's order, for having made *sakbadji* or stew, of several young children.

IRISH FAMINES.

From the foregoing one would be apt to conclude that the Orientals have, or had, a special turn for cannibalism. But men are pretty much the same everywhere, and the recorder tells us that the Westerners would also eat human flesh in extremity. That they have done so in modern shipwrecks is sufficient to prove the fact, though people will deny it in the case of their own nationalities. It was a charge against the ancient Irish that they were cannibals on occasions. But it came from Latin ecclesiastics who wished to see the authority of the English Catholic church extended over an island that still kept a good deal of its old Paganism and did not care to pay "Peter's Pence," and was probably an exaggeration. At the same time it may be admitted that ever since the invaders went into that country from the larger island the Irish were often hungry enough to eat any Englishman with satisfaction if they could conveniently cook him. The turbulent condition of the country, in the strife of natives, Normans, and Saxons, hindered pasturage and tillage and made

FAMINE A CHRONIC DISEASE

in almost every part of it for centuries. The poet Spencer, in his "View of the State of Ireland," describes a famine that accompanied the struggle between the Irish chiefs and the queen's generals, Essex and Carew.

In 1741 there was another deadly scarcity, and it was known as the

"YEAR OF SLAUGHTER."

The burial grounds could hardly afford room for the dead; and if Dean Swift had his senses then (four years before his death) he must have lost them in a fit of that *stova indignatio* which he ever felt against the mismanagements of Ireland, foreign or domestic. In the year 1838 the duke of Wellington stated in the house of lords that ever since 1805, when he was secretary of Dublin castle, he did not remember a year without an Irish scarcity and a consequent appeal to parliament—a brief way of putting the case, and emphatic, as coming from such a matter-of-fact authority. But the chronic disease of agrarian Ireland was destined to become acute in a very terrible manner, and the years 1846 and 1847, taking the case of that fertile and misgoverned island out of the British parliament, laid it, so to speak, before the world at large, and brought upon the wisdom of civilized England, much of the reprobation or contempt of the other great nations. The history of that "peeling and scattering" of almost a whole people is sufficiently remembered. But it may not be generally known that the atmospheric influence, whatever it was, which produced such effects in the British isles, first showed itself in Maine and Canada in 1845 and 1846, when there were failures in the potato, the wheat, and the rye crops.

BENGAL.

The latest famine under public notice is that of Bengal, a paradoxical region, at once the most fertile and the most afflicted by famines in the world. For over a hundred days of 1873 that cloud has been gathering, and now it seems to have settled darkly over the whole horizon of the country. Latest accounts say that the people are beginning to suffer already. The chief cause of the threatened calamity has been the want of those periodic rains so necessary to the growth and ripening of their rich harvests, due in the February of the present year, 1874, and for the last three months the fields of that broad Gangetic allusion have almost everywhere shown the withered look that usually foreshows disaster. Bengal is about five times as large as New York, with an estimated population of 40,000,000—a level country, naturally stimulated by the two grand influences of heat and moisture, those elements of growth that have made the wealth and history of the other chief deltas of the world, spreading round the Nile and the Euphrates. In the beginning of the wet season (May and June) the land is saturated, as well by the freshets from the Himalay ranges as by the rains, and dotted by a vast number of shallow lakes callad *jeels*, traversed by the rice cultivators in their boats, or *budgerous*; and the business of sowing is carried on everywhere. Bengal has a land system which may be described, in a general way, as somewhat like that of the British isles, consisting of *zemindars* or landlords, and the peasantry under them called *ryots*, who have their little holdings and pay rent for them, or work on plantations for wages. Three customary crops are gathered in the year, and to a foreigner, reading the various reports from the presidency, the statements about them are, at times rather puzzling. There are, in fact, two sorts of agriculture—one belonging to the higher grounds of the country, and the other to the lower and more watery levels, both carried on simultaneously and often in the same neighborhood. On the high grounds of Bengal, culture begins in March and April, and in about 90 or 100 days there is a harvest or "little crop" of rice, pulse, vetches, hemp, and a variety of vegetables. After this, on the same ground, follows another crop, called "the cold weather crop," yielding, towards the end of the year, the strong cereals, wheat, barley, rye, potatoes, peas, etc. Meanwhile the low levels, have their one great crop of nearly ten months' growth; and this is the vital rice crop on which depends the prosperity or life of Bengal. The people begin to sow it in or before the rain time of May or June, when the waters are all abroad and the ground is in a saturated condition; after which the general prayer is that just so much rain will fall, at intervals, as will bring up the plants, without overflowing and drowning them when they are only a few inches above soil. Sometimes the crops are damaged in this way. In good seasons the plant gathers the strength of the sunshine during July, August and September; and then, in October another powerful rain-fall is necessary for the salvation of the crop. When it comes in the usual order of nature, Bengal is safe, and the people look forward to a good harvest in the coming February. But if there be no rains in October, the country anticipates dearth or famine; and just such a failure last autumn was the cause of all the trouble now agitating the minds of men in that presidency. The two high level crops already mentioned are not at all sufficient for the needs of that population of 40,000,000, or even more, as some authorities have estimated it.

The condition of the physical world, resulting in famines, pestilence, etc., has a peculiar effect upon the physical organism and mind, and restrains humanity, in the aggregate, from advancing only in a certain ratio.

If earthquakes and cyclones are an absolute necessity,—unavoidable, resulting from the physical condition of the earth, are not contagious epidemics (killing outright thousands of human beings), that result from poisonous germs in the air, equally a necessity; and if a necessity (which they seem to be), can we consistently say that *action* resulting from any cause in nature, is of an evil tendency? And if the physical world is so organized and so acts that death and misery result to human beings, actually *murdering* them,—for murder is murder whether resulting from a stroke of lightning, or a blow from a club in the hand of a ruffian,—is it at all strange that human beings, who are a microcosm of the Universe, are so organized that agitations occur within them, resulting in their death from unbalanced conditions, and often leading them to commit licentious acts?

TO BE CONTINUED.

THE LATE JUDGE EDMONDS.

The End of an Eventful Life—From the Supreme Bench to Spiritualistic Seances.

The following account of Judge Edmonds, we clip from the *New York Sun*, of April 7th.

Ex-Judge John Worth Edmonds was a month more than seventy-five years old when, on Sunday afternoon, he died at his residence in Irving place He was born in Hudson, N. Y., and in 1816 graduated at Union College. Four years later he began to practice law in his native city, where he soon gained local distinction. In 1831 he sat in the assembly for Columbia county, and in the next year he was sent to the state senate, where during four years he held a leading position, and identified himself outspokenly with several schemes of workingmen for their betterment. Upon leaving the legislature in 1836 he was sent on a federal mission among the Indians, living with them two years, and learning several of their languages. Coming east again, he settled down to his profession in this city, and lived here until his death. His next public position, after leaving the Indians, was that of state prison inspector, in which he secured note by infusing reformation into his work. He changed the system of discipline in the prisons, mitigated the severe corporeal punishment which had long been in vogue, and secured the passage of advanced laws on the subject. His agitation of the abuses of prison management was one of the main reformatory topics of that time. In 1845 he was made a circuit judge, subsequently a judge of the supreme court, and in 1852 he took his seat on the bench of the court of appeals, retiring to private practice and rather opulent leisure in 1853. Old lawyers speak of him on the bench as sound, ready, and courageous, and in private life he was reputed honorable, intellectual, cultivated, and amiable.

A LEADER IN SPIRITUALISM.

During his last twenty-three years Judge Edmonds was a believer and advocate of Spiritualism, attaining note, equalled only by Andrew Jackson Davis, as a champion and expositor of that faith in this country. He was converted in 1851, and being a supreme court judge and a man of considerable fame, his acceptance of the new and unpopular faith brought upon him much criticism and derision. In the early months of that year he was out of health and greatly depressed in spirit. He spent his leisure with an almost monomaniac persistency in reading on the subjects of death and future existence. In that frame of mind he saw those first forms of Spiritualism know as "the Rochester knockings," and resolved to give them a thorough investigation. For four months he regularly devoted two evenings of every week in experimenting with the phenomena, keeping elaborate records of all he witnessed, and reading everything that professed either to prove or disprove the honesty of the manifestations. He traveled from place to place to meet the mediums, and studied the current topic in all the crude phases in which it had then been developed. He held out against belief, until, in his opinion, he had deduced conclusive proofs that the spirits of the dead really did communicate with the living in the way of rappings and table-tippings. In his investigations he associated with himself several scientific gentlemen, some of whom were and some were not converted. Once convinced in his own mind of the truth of Spiritualism, he was not the man to flinch from the public avowal of his belief. He was at once assailed with general ridicule, and was even called upon to resign his office as judge. For a year he was roundly abused, in 1853 he published a book in which he recounted what he had seen, defended the new belief, and to meet the assertion that his views were not in accord with his oath of office, aimed to harmonize Spiritualism with the blind doctrine of God and Revelation.

AS A MEDIUM.

Judge Edmonds, soon after his acceptance of Spiritualism, became a medium. He said that while reading in bed he was touched all over his body with spirit hands, and was surrounded with rappings. A little later he was impressed with the notion that he must go to a certain man, personally unknown to him, and receive a spiritual communication of a higher order than he had so far experienced. He went, and received what he firmly believed to be a message from a dead friend. It was said, and the assertion was left uncontradicted by Judge Edmonds, that in the last year of his judicial sitting, his decisions were largely influenced by the intercourse which he believed he had with the spirits of the dead jurists. He often averred that while delivering an opinion from the bench he plainly saw the forms of these ghostly advisers around him. His powers of mediumship were first brought out at a seance to which five mediums were drawn, as they said, without preconcert or intention, but simply by obeying impressions brought to bear upon them by spirits. He went to Central America in 1852, and the circle of which he had been a member professes that they were miraculously kept advised of the events of his voyage simultaneously with their occurrence, and afterwards he verified the accuracy of the reports by comparison with his diary. Among the things of which he was accustomed to tell as proofs of the soundness of his belief, alleging them to be occurrences of his first year of mediumship, was the spiritually conveyed information of a grandson's illness in Canada; an announcement of the death of his friend, Isaac C. Hopper, before he received the news in an ordinary way, the foretelling of the destruction of the steamer Henry Clay; and frequent warnings against perfidious associates and coming evils. His daughter also became a speaking medium, delivering messsges in languages of which she professed to have no knowledge.

NOTABLES OF THE SPIRIT WORLD.

Early in his spiritualistic experience, Judge Edmonds believed that he had intercourse with many of the distinguished dead. He counted Henry Clay, and Fennimore Cooper among his new friends, and was encouraged by them in frequent messages to bear up against public censure. Elias Hicks told him to "be not afraid," and William Penn said: "Thy mission is an arduous one, and it is thy duty to fulfill it truthfully and faithfully." Beliving himself thus encouraged he devoted much time to self development as a medium, and became firmly established is an unshaken faith. He wrote letters to the newspapers in exposition and defense of Spiritualism, and the standing of the writer secured them a wider and more serious reading than the subject could have commanded in ordinary hands. In these early years of his assiduous investigation he formed a close alliance with Dr. George T. Dexter, at whose residence most of the circles were held. At first the meetings were held twice a week, but later the judge received what purported to be communications with spirits at all hours and in all places. Swedenborg and Bacon occupied much of the time of the circles with a series of articles, written through the mediumship of Dr. Dexter, which were subsequently published in a large volume. Further along in his unswerving adherence to the faith, Judge Edmonds became a forcible public speaker and profuse writer on Spiritualism, and his experience as a medium was enlivened by communications from other distinguished men in the other world Gen. Scott described his reception by the spirits; and Martin Van Buren, in whose law office the judge had once been a clerk, appeared at his beside the very night after death.

A MIDNIGHT VISION.

"My father had died thirty-six years before," the judge said, in telling of his vision, "and he and Mr. Van Buren had been friends in life. When I saw their spirits my father was standing in the middle of the room, on my left. He had an alert, cheerful look, and was easy and unconstrained in his attitude. Mr Van Buren stood against the wall on my right, near me, and six or eight paces from my father. He had a puzzled look, as if he did not comprehend his condition. He recognized me and my father. He knew that my father was dead and that I was not, and that he, too, was dead. I did not observe what first took place between them. My attention was first particularly attracted by Mr. Van Buren's saying: "I don't understand this. I know I am dead, but I am the same I ever was. I am on the earth yet. There are my family, my home, my country; and the matters that interested me in life just as near me as ever, yet removed from me! Can this be the death I have thought of so long, and this to be my life after death for ever?" This thought seemed to goad him into action. He had felt a strong but undefined attraction toward his right hand, and he turned in that direction, and bending over, began with great activity, as it were, to pull up weeds that grew in his path, and thus worked his way slowly away from me." At the time Judge Edmonds published a long description of Van Buren's spiritual progress in eternity. Another notable experience which he professed was an interview with Lincoln and Wilkes Booth, in which their experiences in "the Summer-land" were described with minuteness, and they expressed themselves as thoroughly reconciled. A series of dissertations on political economy by George Washington were a feature of his mediumship in 1854, and very lately Judge Peckham, through him, described the Ville du Havre disaster.

BELIEVING TO THE LAST.

Judge Edmonds' wife and brother died many years ago, and with them he conceived that he had companionship up to his death. He said they often sat and talked with him, and he described their looks and recited their words to his friends with minuteness. His wife, especially, he believed to be constantly with him, and during his fatal sickness—a culmination of a very painful chronic disease—he talked much of her faithful ministrations and consolation. He said that his bed was surrounded with spirit-forms, and that upon joining them, by reason of entering their sphere in already advanced state of spiritual development, he would at once be able to send back such proofs of the truth of Spiritualism as could not be doubted. His faith did not waver to the end. Although giving so much of his time to Spiritualism, Judge Edmonds did not neglect his large law practice until the infirmities of age compelled it. His partnership with William H. Fields was maintained until his death, and his advice was often sought in the gravest cases. Although his belief cost him his place on the judicial bench—his renomination in 1853 being defeated by a threat to legislate him out of office if elected—he never lost social and business respect. He was the first president of the Union League club, and was among the first and most active advocates of the emancipation of the slaves in the early stages of the Rebellion. He retained the friendship of many influential men who differed with his religious views. Among these was the senior Rev. Dr. Tyng, and in his church—St. George's—the funeral ceremonies are to be performed at 2 o'clock this afternoon. The body is to be taken to Hudson for burial. The courts adjourned yesterday in respect to the ex-judge.

JUDGE EDMONDS HEARD FROM.

[From the New York Sun, April 10.]

At 10 o'clock yesterday morning a reporter of the *Sun* called on one of the most noted spirit mediums of this city to learn whether Judge Edmonds was ready to speak to his friends. The medium ushered the reporter into an extension room back of the spacious parlors, and said that spirits were not generally able to communicate much so very soon after being disembodied. He took off the cover from the table, leaving nothing on it but two slates; and the reporter and medium sat down at adjoining sides, the medium requesting the reporter to look underneath to see that there was nothing but an ordinary table, and that the slates had no writing on them. The reporter, obeying directions, saw an ordinary black walnut table, only that and nothing more; saw that nothing was written on the slates; laid his hand flat on the table, and when the medium did the same, nearly covering the reporter's fingers, there instantly came little knocks, regular and faint, like the ticking of a watch. Then they grew louder, and were heard on various parts of the table and against the chair of the reporter. The table swayed. When the table was still, the slates on it thumped up and down. A Gothic chair, heavily upholstered, violently slid out into the room and back whence it came. Then it quickly drew up to the table, stationing itself on the side opposite the reporter. The double slate that was folded together by hinges, with a bit of soapstone inclosed, rapidly slid over to the side of the table by the aforesaid chair. Then the sound of rapid, fine writing was heard for several minutes. As it ceased the double slate slid aside, knocks were heard beating under the four hands still outspread; the medium opened the folded slates; they were covered with fine neat writing, and the reporter read the following:

"To My Friends: At last my spirit is freed from the dross and clay, and now my joy is complete; for now I have entered the golden gate that I have seen ajar. My reception into the new life was grand and impressive. The first who met me was my dear and faithful wife, who had been a glowing star in my earth-life; and now her sweet and loving influence gives me strength to return, and give my friends the olive branch of eternal life, to prove that I have reached the ever-green shores of that life eternal. I also met my old friends who left before me. It was some time before I could understand my change. For before I passed from earth I had dreams of the spirit-land, and expected to find myself still in a dream. But I find it one long dream that proves a reality. Could you all know and feel the blessings of this beautiful truth, you would give it more of your time, and less time to the abuse of others that believe in its goodness. I shall often be by the side of my friends; but only in spirit will they see me; nevertheless I shall try to bring you all gladness, until sadness and sorrow are no more.

"I can not now say more. I thank my friends for their last tribute to my remains. I am ever a friend to a.' J. W. EDMONDS."

Further Extension of Time.

There has been such a general response to our most urgent call for payment from many who are owing us more than one year, and so many already having made payment, in consideration of the continued hard times, we have concluded to extend the time until June, before we put unpaid demands into the hands of collectors in the respective counties where delinquents reside.

But we most urgently request every one who owes us, to consider the necessity of their coming as near advance payment as is consistent with their pecuniary circumstances.

While we are always willing to give time to those who cannot pay in advance, it is a bad practice for both subscribers and publisher, to allow accounts to run a long time unpaid.

But we are happy to say we have not heard from but very few "*dead beats*," and for the purpose of allowing others to see them as they present themselves, we will soon give the public the benefit of their *pen pictures*.

The most ungrateful creature living, not to say the meanest, is the person who will take a newspaper on credit and cheat the publisher out of his pay. To this declaration, we know all mankind (with perhaps an exception of one in a million) will say *Amen!*

Heat, Ventilation and Health.

Dr. M. A. Cushing has invented and patented one of the finest devices for heating and ventilating rooms, of modern times. We believe it far exceeds anything of the kind in use.

We have not space to go into details in its description. Suffice it to say, it is an open grate, either set in the wall or in a stove out in the room, by which a large amount of surface pipes receive the hot air from the burning coal, which are so placed that a large amount of atmospheric air is caused to come in contact with the heated tubes, which, of course, heats such air and radiates the same into all parts of the room by reason of the currents thus produced.

It is, of course, to be worth anything, based upon scientific principles. Thus another point is gained for the millions in cheapening the comforts of warmth and promoting health, as it is a most perfect ventilator, as well as heater.

Dr. Cushing is a Spiritualist, and believes that men of scientific attainments in spirit-life, inspired him with the thought embodied in his invention.

The Doctor can be found at his rooms, No. 26 and 27 McCormick's Block, Southeast cor. of Dearborn and Randolph streets.

Please Attend To It.

Those who have so kindly secured trial subscribers, will very much oblige by securing as many *renewals* of that class of subscriptions as they can under our very *liberal propositions* for *such renewals*. *Prompt* and *energetic* action will cause a renewal of nearly every one.

CORRECTION.—In the price list of photographs of Spirit-paintings read, Cabinets 70 cents each, instead of $1 00.

Spiritualism vs. Social Freedom.

Had Lois Waisbrooker sailed into Fort Dodge under her true colors, we should not have felt called upon to criticise or notice her lectures; but as she chose to impose upon the publishers here, and through them the public, by sailing in under the flag of Spiritualism, and then hoisting the black flag of Social Freedom, we are compelled to briefly notice her.

The Creator, in placing the procreative faculties at the back and base of the brain, the intellectual faculties at the front, the aspirational, inspirational and benevolent faculties in the coronal region, at the top of the brain, plainly indicates which should have precedence and controlling power, and the theory of progression, adopted by a majority of Spiritualists, teaches that the mental and moral nature should be cultivated, and the animal nature suppressed and controlled thereby, else man will retrograde into a mere animal.

Social Freedom, as a religious theory, has been advocated in various forms, for thousands of years, one sect of Social Freedomites claiming that God and nature designed man to go naked, and only false modesty called for clothing. It has no more connection with Spiritualism than it has with any other church, creed or belief, the Woodhullites to the contrary notwithstanding. Had we space, we would give a list of a dozen organizations started at various periods since the Christian era, on the basis of Social Freedom in some form.

When man shall have so far progressed as to require no law to prevent the commission of crime, Social Freedom, the abolishing of marriage and bastardy laws, will be in order, but as the organ to which it pertains occupies the lowest position, at the base of the brain, it stands to reason that it will be the last prepared to throw of legal restraint. The faculties of acquisitiveness, combativeness and destructiveness, from the abnormal or over-action of which proceed cheating, defrauding, brawls and murders, occupy a higher position in the brain than amativeness, and if progression be true, long before laws can be removed restraining the latter, the former will be reduced to the control of the moral faculties.

The pictured abject slavery of the female sex to legal restraint, to-day, is moonshine, and the fact that women are with impunity perambulating the country and advocating theories generally recognized as subversive of the fundamental principles of society, religion and morality, is sufficient proof of this assertion. Woman occupies a more lofty position than ever before in the history of the world. Liberal divorce laws are in force, and no Judge turns a deaf ear to a woman desirous of freeing herself from the matrimonial "shackles" of a brutal husband.

Even where the woman has the power, through control of the property, and becomes dissatisfied with her husband, she can manage to procure a divorce. Witness divorces granted to women at nearly every term of court in every State in the Union.

Let every tub stand on its own bottom. Because Lois Waisbrooker, Victoria Woodhull and others have erected their Joss-house in the base of the brain, and proclaim that their god is holy and should be free from legal restraints, that gives them no authority to interpret other peoples' belief, and is no reason why they should scandalize the millions of Spiritualists of the United States by endeavoring to sail under false colors. If Social Freedom is the pure, holy and renovating power they claim, "high as Heaven and broad as humanity," it does not need the sheltering fold of any other belief to give it success or respectability.

We give place to the foregoing editorial article clipped from the semi-weekly *Fort Dodge Times*, Iowa, that our readers may see that the *secular press* is beginning to deal fairly with *true Spiritualism*.

It is a fact that had not the Religio Philosophical Journal vigorously exposed the foulness of the so called "Social Freedom" doctrine, and shown that it held no more relationship to Spiritualism than to Methodism or any other church dogma, not a paper in America would have been found defending Spiritualism from the reproach brought upon it by the Moses-Woodhullites.

It is a fact that the Journal alone has done this noble work, while we have been the target at which all of their *venomous shafts* have been aimed, and no thanks to them because they fell harmless at our feet. It is, nevertheless, a matter that the true Spiritualists of the world should know, that not one word of encouragement have we received directly, or indirectly, from a cotemporary Spiritual paper in America, while all but the Banner of Light have opened their columns to the vilest abuse.

We say this in no spirit of complaint, but that the fact may be widely known. Our bold and independent course has won not only the admiration of the *secular press everywhere*, but the *respect and gratitude of all true Spiritualists.*

Our subscription list has more than doubled during the last six months, and still they come in with greater rapidity than ever before.

While the *corruptors of public morals*, go about the country in the *name of Spiritualism*, defaming the editor, and to the utmost of their ability inducing subscribers to discontinue the Journal, the secular press see their *false pretences* and expose them, as justice and truth demands.

Let every true Spiritualist take courage, and lend his or her influence and aid in "cleansing the Augean stable," and the work will soon be most effectually done.

The Journal is still continued on the same liberal terms as heretofore, and we ask every old subscriber to send us at least one new *trial subscription* on reading this article. It will cost but *twenty-five cents*. Send the Journal to some friend and you will never regret it.

A New Volume of *Littell's Living Age*, was begun April 1st, and the present is therefore a very good time for the beginning of new subscriptions. The second number of the volume, dated April 11th, is just out, and has a varied and valuable list of articles. With fifty-two such numbers, of sixty-four large pages each (aggregating over 3000 pages a year) the subscription price ($8) is low; or still better, for $10, any one of the American $4 magazines is sent with *The Living Age* for a year. Little & Gay, Boston, publishers.

Robert J. Weeks, of Mahanoy City, Pa., desires the address of his sister, Mrs. Mary E. Weeks, a medium. Will some one respond to his inquiry.

The Crusade.

In some places the crusaders are doing an effective work in suppressing intemperance. From an exchange we learn important particulars connected with the adventures of a praying band in Bangor, Me. It appears that seventeen pious and devoted ladies, made an impetuous raid on the saloon of Mrs. Henry Parsons. The surprise was complete, and Mrs. P. could say nothing in response to the statement that they had come to sing and pray for her, but simply nodded assent. They appealed to her through the instrumentality of hymns and prayers to destroy her intoxicating liquors, if she feared and loved the Lord. But she, calmly reticent, and like an Alpine rock, would not move—would neither append her autograph to the pledge, nor give any reason for not doing so. The ladies repeated their efforts, chorus-like, and soon a crowd of interested spectators filled the saloon.

When the ladies had become weary by their repeated efforts, and were about to retire to their respective homes, a gentleman present said he would like to have the leader of the band, the most prominent lady in Dover, answer a few simple questions. He first asked her if she had not a little ale at her own house. She falteringly replied in the affirmative, but said she used it for sacramental purposes. "Haven't you, in addition to ale, a little brandy, a little gin, and some very delicious wine?" "Yes," was the hesitating reply. "And don't you, when you have company to entertain, put your liquors and wine on the table and ask them to partake?" The answer, "yes," was hardly audible. "Then," said the gentleman, "the best thing you can do is to go home and spill your own liquors. It will then be time to come here and demand that this woman, who is a member of the same church that you are, to stop selling ale."

The rebuke given to this ostentatious lady was merited, and shows how religious enthusiasm induces some to make most consummate dunces of themselves. Intemperance is a deep rooted curse in this country, and if prayer can eradicate the same, we wish to see it thoroughly tried. We prefer, however, to see those who are engaged in the crusade to destroy their own liquors first, and thereby appear consistent.

Our Position.

Mrs. A. F. Smith of Colorado Springs, Colorado, takes us to task on the Moses-Woodhull question, and wants to know if we practice what we preach.

Our reply is, *we* do. It is our intention, at all times, to hold our passions subject to our highest moral and intellectual faculties. We believe that man is so far superior to the beast, that he is capable of exercising those highest brain faculties (which the brute is not endowed with) in controlling blind passions. Hence, *we teach the best we know*. We never condemn the unfortunate offender, who, in his best estate of moral and intellectual thought, would do better.

Our philosophy teaches us that while a man in his normal state would do well, yet when subject to his passions, he would do that which would disgrace even an ordinary biped.

The difference between us and our lady correspondent is this: She apparently would sanction our doing evil, if we would but teach it as our system of moral ethics. Such not being our sense of truth and right, we cannot so teach, and shall ever endeavor to the best of our ability to avoid doing evil in practice. —Ed. Journal.

Austin Kent.

Bro. Jones:—Can you tell us why you ask relief for Austin Kent, while he is one of the most radical "Woodhullites" that lives at the present time. I think that there is "virtuous poor" enough for us to bestow our charity upon without helping those "Moses-Woodhullites" in their cussedness.

Fraternally yours,
Lawrence Vought.

North Rome, Pa.

Reply:—Austin Kent *only* has "free love on the brain." He is not one of the big head kind that has changed his love so very often to prevent the consequences that they speak of. (See 'Moses-Woodhull in a nut-shell.') Mr. Kent has it badly on the brain, but he is a poor old man, who is so fearfully crippled that he cannot move hand nor foot. He is a subject of charity, and charity covereth a multitude of sins, especially when they are mental only, and not executed by *overt acts*.

It should be further remarked that if Austin Kent was ever guilty of *practical* "sexual freedom," it was in his younger days. He was formerly a clergyman!—Ed Journal.

The undersigned is a disabled soldier, who desires to earn an honest living for himself and wife. Any one desiring any purchases made or errands done, will find him prompt in doing the very best he can for his patrons. Any money remitted will be honestly invested, and directions will be strictly followed. His charges now will be 25 cents only. Address M. G Ashly, 216 West Randolph street. We know Mr. Ashly, and can recommend him as an honest man.

The Western Sketch Book is the title of a work to be published in a series of numbers by the Sketch Book Company of La Crosse, Wis. Mrs. Bella French, well known as a writer for literary papers, and as a poet of considerable merit, is editor. It is intended to be a medium whereby the ambitious towns of the West may make known their advantages to settlers in a shape that may attract attention. Those interested will do well to address the Company for full particulars.

B. F. Underwood speaks to the Free Religious Society of Chicago, Sunday, April 19th.

Philadelphia Department

BY........................HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

Moral Lesson.

The truly devoted soul, aspiring after the most strict uprightness and integrity in all things, seeking the whitest purity of the angelic life and love, finds itself frequently in a condition to hold silent communion with its own nature and its God, sacred seasons when no impure or unclean thought can come near to it. On occasions like these the white robed angels from the higher life come and breathe the sweet incense of their love and life not only over us, but, into the very depths of the human soul. In one of these rapt seasons the voice said to our sister Jennie Leys, "Brighter than the stars of heaven is he that doeth the will of God and faltereth nor fainteth not."

A spirit says to us now, "The two gates, that lead to the inner temple, the heaven of heavens, are wisdom and power; the first in its broadest scope of heights and depths, may be expressed in three words, 'Man know thyself;' the other sweeping through the broad realms of the material and spiritual universes, finds one of its grandest expressions in three words, 'Man, control thyself.'

"Know then, oh, man, that in proportion as thou controllest thyself, wilt thou learn to know thyself, and as thou knowest thyself so wilt thou be able to control thyself. It was said, 'He that ruleth his own spirit, is greater than he that taketh a city.' He that can say to the angry waves of passion, 'Peace be still,' and to every sluggish and indolent feeling that will not come up to its work, rouse ye and enter upon your labors, and these shall obey him, is a victor grander than all earth's mightiest conquerors."

Spiritualism is the essence of all reforms, looking toward the elevation and improvement of man's physical intellectual and spiritual natures. It means the philosophy of life in its broadest and fullest extent, and in proportion as spirits gain the power over mortals, will mankind rise to higher and purer conditions.

"Spiritualism is the beautiful fountain of truth from whence flow living streams, bathing all humanity to-day, and shall we who have been permitted to see this glorious fountain, stand still and be lost in admiration of it? Shall we not rather, go forth among the people and proclaim to them the source whence all goodness and truth come, and as they feel its influence purifying their lives, let us strive to lead them to the fountain."—*Miss Jennie Leys.*

Gems of beauty lie all along life's pathway, and all that is necessary to enable us to find them is that our souls be free so that we may see them, and become their possessors.

It has been said that if the Pope were to marry, he would soon find that he was not infallible.

A hungry man once stood before a cook shop a long time, and he said to the owner of the shop I have had a good meal, smelling your nice victuals. "Then" said the man, "you must pay me for it." "No," replied the other, "but I will leave it to the first person that comes along." Presently a simpleton came and when he heard the case he said, "It is a very plain case. What is the price of your dinner?"

"Two shillings."

"My decision is that you shall take that amount in your hands and jingle it in the ears of the shop man, as long as you were smelling his savory food."

It is not so important to inquire where a man or woman comes from, or what he or she has been, as to know just where and what they are now. We shall be disappointed if we dig up the roots even of the whitest lily.

Let your ambition always aspire after something nobler and better, and it will be crowned with success.

Hearing choicest blessings, follow in the train of a true life, and each day finds us walking on a higher plane.

The best way to rise is to help others up. We must get up higher to lift those that are around us.

Bitterness and hatred always scatter, while kindness and love ever gather into the heavenly fold.

"We accept liberty with its bounds, but not its bonds."—*Samuel Longfellow.*

"Truth and her minister reason" should be "the only guides we follow."

"Memory is a patient camel bearing huge burdens over sandy deserts. Intuition is a bird of paradise drinking in the aroma of celestial flowers."—*Thos. L. Harris.*

"Life is real, life is earnest,
And the grave is not its goal;
Dust thou art and unto dust returnest,
Was not spoken of the soul."
—*Longfellow.*

"Alas for him
Who hath not seen in hours of faith,
This truth to flesh and sense unknown,
That life is ever Lord of death,
And love can never lose its own."
—*Whittier.*

"Integrity is the basis of all true nobility and real happiness."

Hypocrisy and deceit are failures both among men and angels.

Men are measured by their lives more than their words.

Vice and crime, in all their forms, can be lived down better than preached down.

Be true to your own highest convictions of right, and the world will sooner or later come up to you.

Never stoop to a mean action in the hope of raising yourself or others, for you will fall.

The path of rectitude and virtue always diverges from that of vice and crime, and every step in the former leads you away from the latter.

True Faith.

Ask thou for faith, which walks in reason's light,
Whose worship is not blind, whose clearer sight,
Loves not the chains and gloom of human creeds,
Whose works are seen, and felt in loving deeds;
A faith biding in love all men as brothers,
And which forgetting self, works lovingly for others,
When faith like this, to all mankind is given,
Thou need'st not leave thy earth to find thyself in Heaven.
—*Horace M. Richard.*

Twenty-five Cents pays for the Religio-Philosophical Journal *for three months*, for new trial subscribers. Please send in the subscriptions.

Babbitt's Health Guide now ready and for sale at the office of this paper. Price, $1 00.

Mrs VanDuzee, of Camden, New Jersey, is a trance speaker and healer. She will answer calls to lecture.

Passed to Spirit Life.

Notices for this Department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.

Passed to the higher life, from Horicon, Mich., Jan. 17th, 1874, Wm. S. Walker, aged 52 years.

Another of our noblest and purest has gone from earth and another is added to the beautiful host in the Summer-land.

For many years past he had been an earnest believer in Spiritualism, and his daily life showed to those who knew him best, how near he lived to the true pattern of man, husband and father.

* * *

Passed to spirit life, from Plainfield, —— March 17th, 1874, Augustus Green, aged 83 years and 6 months.

He was a firm believer in the Harmonial Philosophy; had espoused the good cause for over twenty years. He leaves a large circle of friends to mourn his absence.

C. W. B.

* * *

W. L. P. Elmer, of the Township of Saginaw, Mich., passed to spirit life, in company with angels, on the 5th day of March, 1874, aged 25 years, 6 months and 20 days.

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An Essay on The Past.

BY A. H. DARROW.

Our planet, the immense globe on which we live, is a living thing. It feels, thinks, eats and digests; it breaths and moves. Swinging its majestic bulk unceasingly round its orbit through the azure vaults of heaven, bowing to no superior orb, and scarce pausing to bid adieu to him who derived his name from "The father of Gods and King of men," this earth may seem to be chained to the Car of Fate, or watched over by the vigilant care of some untiring Deity. But a further reflection will convince us that the earth is not thus blind to its surroundings, or insensible to the convulsions that devastate its surface. From huge mounted telescopes of almost fabulous magnifying power, the myriad eyes of earth look forth beyond the "weary waste," and "scan the heavens," whose starry treasures leap forth to meet their gaze. Unnumbered jewels whose beds were made in the blue sea of unfathomable ether, shake off their dross as argus-eyed earth approaches, and glitter again with added lustre; and the sensitive earth vibrates to its centre with joy as the cry goes forth, "A new planet found."

Tell me not that the earth is blind. If not blind, then she is sensitive. She starts with rapture at the opening day. She loves to linger where the magnetic influence of the masculine stars are felt; and as during the Summer solstice she nears her father's house, like a dutiful daughter she puts on her brightest robes, and wears a smiling face.

The giant forests, fed by the falling rain and nourished by the solar rays, sink into earth's bosom, and constitute her daily food. Each day of the life of our earth, we count three hundred and sixty five evenings and mornings. And when the "wintry winds" of autumn shriek through the stern old forests, she "wraps her mantle about her," and seeks repose beneath a covering of pure white snow, and when her brief rest is over, she wakes to new life and energy. The rose-bud tints her cheeks with the scarlet derived from the oxygen of the air, and her lungs send forth their carbonic acid to help Ceres, the god of vegetation, muster his gallant train.

So the earth is not an inanimate lump of matter, but it lives, moves, eats, sleeps, breathes and feels. But does it think? Yes, it thinks not in the brain of man alone, but in the monkey that imitates; the horse and the dog that obey the will of the master; in the bee that constructs its wonderful mechanism with such superior skill; in the spider that by cunning, entraps the unsuspecting fly; in the vegetable that having its top destroyed, stops the current of nutrition till she has bound up the wound, and then sends it on to build up more fibre, and to create a new stalk in the place of the one destroyed—all these things are evidences of the existence of a thinking, planning power within nature, that constantly moves all things, man included, on to a higher plane of life, and manifests itself in a higher or lower degree, according to the amount of development; in short, mind and matter are not separate, but co-existent and eternal. All the vegetable and animal world is in motion, and motion is a product of mind.

The less animate earth—the mineral, too, is not at rest, but the atoms that compose all bodies constantly rotate around each other; and mind only can produce motion. We boast of our faculties, our sentiments and affections, as though we possessed them exclusively. In this, however, we are mistaken. All are derived from the vegetable and the mineral.

Of all the human sentiments, love may be said to be the primitive, and principal one. The inspired Nazarene commanded his followers to "love one another," and our apostle says, "love is the fulfilling of the law." Whence originated this affection? It is as "old as the hills," for it can be traced to the mineral, if not to "primeval chaos." The law of gravitation, which is synonymous with that of attraction, is the most primitive exhibition of the law of love. In matter, it is gravitation; in the vegetable, it is instinct; in the animal, it is lust or attraction; in men and women, it is love.

Start two balls rolling in a parallel course, and as they move onward they will gradually approach each other. The atoms of bodies hug each other in a long embrace, as if consumed by an undying affection. Should we try to detach them, and fail, we might philosophically say, "Behold how these atoms love." But these, as in the human, love will not admit of too great familiarity. "Familiarity breeds contempt, and develops the combative propensity." When atoms are too much crowded, they resist; heat is generated, and the atoms will separate, fly apart, and become divorced from each other, rather than allow the love which prompted their union to be carried to excess.

This "law of love," when its genealogy is traced back to primeval matter, is the key to the history of our planet. Most of the mighty wars that have deluged the earth with blood, and laid low its kingly heads, have originated in domestic broils, and so, all the mighty convulsions in the material universe, that have lifted rugged mountains to their present hoary height, depopulated vast provinces, and changed the geographical aspect of continents, can be shown to have originated in those circumstances which tend to disturb the equilibrium between the earth's internal heat and external cold, always necessary to its tranquility.

In the first glimpses that we obtain of man after he had emerged from his inferior surroundings and taken his place as the type of a superior race, we find his faculties (little deserving then to be called God-like) entirely subverted to the dominant sway of the two most primitive passions, hunger and love, the one essential to perpetuate his existence; the other necessary to the preservation of the species. To afford gratification to these two ruling passions, the other faculties were required to toil unceasingly; and every exhibition of cunning, of intelligence, of skill, or of energy, was made only for the purpose, either of obtaining food to gratify the sense of hunger, or of conquering a supremacy over some rival suitor to the affections of an attractive female. Man being by nature the strongest, and being in his infancy (as a race) ruled by a predominant amative propensity, polygamy was the inevitable result. As it has been humorously remarked, that Cain, observing the rapidity with which the race was disposed to multiply, and the scarcity of dwelling-places, hurriedly dispatched his brother Abel, and then ran away to the land of Nod, to build a city to contain the remainder of the family.

From this cruel and absolute dominion of the animal nature over the moral and intellectual nature of man, he has become gradually and slowly emancipated; shaking from his habiliments at each onward step some of the remnants of his former infancy, and slowly but surely asserting his claim to the possession of those God-like powers which now characterize him in his most perfect state. But in passing through these progressive changes he has taken upon himself successively, all the various conditions incident to human progress, has tasted of every bitter fruit known to the trespasser's palate, obscured his mental perceptions by every fog which ignorance, stupidity, and intolerance could devise, and blackened his character with every crime and vice which affords gratification to a perverted nature.

After this succeeded ambition, and lust for power, dominion, and gaudy display became the ruling passion of man's nature, to which all his other organs yielded implicit obedience, and exerted themselves to obey its mandates with all the zeal of willing subjects. A world proved to small too satiate Alexander's thirst for conquest, and the wealth of taxed (oppressively) provinces and depopulated cities, the hard-earned money wrung from even Roman citizens to replenish the over-flowing coffers of Rome's illustrious(?) princes, was found inadequate to satisfy the luxurious tastes and the expensive habits of the Roman rulers and their train of satellites. Their taste for luxury wealth, display and dominion, though at first only imbibed by the leading classes, soon permeated the sluggish natures of the lower orders of society, fixed itself as a permanent rule of action in their previously more wayward and irregular lives, has guided and moulded society for centuries, and is far from being eradicated to-day.

But its influence has been at length greatly modified by other sentiments of a more humane and ennobling character, which have crept into being, gathering strength during man's maturity, till, like the giant oak that spreads its majestic foliage above sinewy limbs and a massive trunk that bids the gathering storm defiance, they have conquered that supremacy over antagonistic elements which forever establishes their perpetuity, and secures to mankind liberty and happiness.

Thus we perceive, in tracing the genealogy of man, how much he is indebted to the inferior orders of creation, and even to the earth itself, for the derivation of his faculties. We see that the inharmonious conditions through which he has passed, have each severally aided in the development of his character by supplying the basis for a superior instinct, or in some measure stimulating to action some feeble or dormant faculty. We see how veneration has been fed by the wild superstitions of every savage nation, until the intellectual faculties were capable of supplying better and more normal objects for its gratification.

The images of Moloch and Baal, though pernicious and detestible to us as objects of religious worship, do not seem so when viewed in the light of anthropological research. As the child is fed by milk before it can eat bread, or as faculties of the infant require to be furnished only with the simplest truisms, before advancing to the complexities of science, so the human race, in its adolescence, crept before it was able to walk, ruminated on foolish fancies before it imbibed sound philosophical principles, and worshiped in turn fire, water, wood, stone, malignant Jehovahs, and impossible divinities of every conceivable pattern, before it was enabled to comprehend the true cosmological theories, which demonstrate to-day upon immutable principles the divinity of nature, and the mythological character of all created gods. From the excessive stimulus with which favorable circumstances have crowded forward certain faculties in advance of others, we have as a result all the rapine, cruelty, sensuality, debauchery, monomania, eccentricity, conceit, vanity, bigotry, and other deplorable evils which invariably account why an uneven development of the cerebral organs.

Some are striving for wealth, to the exclusion of every other object. Others are equally devoted to the gratification of the palate, and equally careless of the means of obtaining it. While others, again, are ready to sacrifice wealth, health, conscience and friendship, to obtain the dominion, the pomp, the applause and the display, coveted by their ambition. That these evils may be remedied, and these inordinate propensities moderated, humanity needs much wholesome instruction, and constant association with one another upon terms of equality. But to each of these they are as much averse as to the abandonment of their false and ruinous customs and objects. The most ignorant think they know enough, unless a greater degree of knowledge might perchance add to their facilities for sensual enjoyment. A knowledge of what saloon keeper keeps the best beer; what grocer furnishes the strongest tea; what milliner and dressmaker can most thoroughly distort nature, and destroy health by her idle inventions; what doctor can with brazen-faced impudence administer the most violent poisons, or what politician can harangue with the least sense and the most bombastic hifalutin; all this species of knowledge might, perhaps, be received with genuine delight and appreciated as valuable acquisitions by the illiterate masses; but anything appertaining to the higher nature; anything designed to improve the moral tone of society; anything calculated to instruct us in the laws of our being,—to make us wiser, better and happier as individuals and as a people,—all this they despise, treat with indifference, or view with wonder as an improbable dream. In their associations, they preserve all the caste distinctions of ancient times, added to many evil customs of modern invention. Society is divided into classes with difference to degrees of affluence preserving a constant antagonism of interests, which is carried into the midst of the several classes themselves, arranging each individual against all the others through jealousy and envy, and making it one of the main objects of the association to learn something of each other that will damage the third party in the telling. So the two main avenues of improvement are thus closed.

What should be done, will be discussed hereafter. How man came to be what he is, is the theme of the present essay.

Man stands before us to-day, a creature unbalanced in his wants and perceptions, out of harmony with himself, and out of sympathy with his surroundings. Like clouds during a thunder storm, that are tossed hither and thither, some surcharged with electricity and others negatively charged, and by their strife establish an equilibrium, dash with violence against each other, or "sending their lightning bolts with lances riven;" to spread carnage throughout brief areas of animated nature; so man in the tumult amidst the unbalanced forces of his nature, experiences the anguish of conflicting powers, constantly striving for the mastery, as though "each at the head, levelled this deadly aim, their fatal hand, no second stroke intended," making the person whose mind furnishes a battle ground for these contending demons to exclaim:

"Aye, now the soul of battle is abroad,
It burns upon the air; the joyous winds
Are tossing warriors' plumes, the proud, white
foam,
Of battle's roaring billows."

Combativeness is warring against friendship; destructiveness against benevolence; secretiveness and acquisitiveness against conscientiousness; and all against reason, their rightful sovereign, and in vain does Christianity appeal to them to cease their strife. Biblical revelation is so notoriously unreliable in its accounts respecting man's origin, that we are encouraged to hope a more correct view of the past conditions of man, of the laws of his development and of the origin of his faculties, might have a tendency to establish more correct principles, better motives and wiser habits than those now prevailing among men.

Old theology teaches that man was originally pure, but fell from this exalted state, became utterly corrupt, and acquired that prostrate, irredeemable condition from which nothing can save him, except the blood of Christ, thus directing us to an outside exterior source for comfort, consolation and salvation, and making our improvement to rest, not on our own efforts, but upon those of another being in no way connected with us. It teaches the possibility of the infinite retrogression and degradation of angelic beings, thus blotting out the idea of progression, and making our characters mere arbitrary signs for the expression of deific or satanic impulses. It proclaims that from an immeasurable height of grandeur and perfection man has sunk to the lowest depths of infamy, and from having possessed the character and attributes of divinity, he has substituted those of the Devil in their stead, retaining at present but a feeble spark of that divine nature at first bestowed upon him. From this belief we can reasonably derive but little hope for the future of humanity, for since its course thus far has been one of retrogression, we can only infer that it will continue to be so, except for the promises given through an uncertain scripture that mankind will be finally saved and redeemed, a conclusion contrary to experience, not warranted by a survey of the doings of the churches, which are daily losing ground, and directly opposed to the church doctrine of increasing depravity.

But science teaches us a different story, throws open for our inspection a hitherto unread volume of history, upon which are inscribed the names of our ancestors, and clears up the mysteries which theology has "worse confounded" concerning the origin of man and the derivation of his faculties.

By its aid we are enabled to destroy the fable of the Adamic creation, and man's primeval innocence, by tracing the footprints of humanity along the "sands of time," way, back in the remote past, when the soil of which God made the subsequent Adam had not yet been worn away from its granitic bed. A hundred centuries before the Jewish God conceived the possibility of creating such a being as Adam, a creature of celestial mould, "animals in human shape," and possessed of language, mechanical skill, religion and political government, roamed over the eastern continent as is proved by the mechanical and agricultural implements, the idols and the dwelling houses they have left behind them. The average rate of elevation or subsidence of any portion of the earth, subject to such changes, is two and one-half feet per century, and the time required for the growth and decay of a luxurious forest, is many thousands of years. Yet beneath three successive forests of oak, beech and pine, and covered by an alluvial deposit of a score of feet thickness, there have been found human dwelling houses and other evidences of the existence of man at that remote period. After the caves were deserted, thousands of years were required to sink the land to the depth it attained when washed by the waters of the sea. Thousands of years more were needed to complete the deposit, another decade of centuries must have elapsed ere it could again rise to its present height. To these three immense periods must then be added time requisite for the growth and decay of three successive forests (at least 10,000 years), and we have a total period since the inhabiting of those caves by human beings, that can not be shortened to less than twenty thousand years. This is but a single chapter out of many that establish the almost fabulous antiquity of man. Those proofs, however certain and demonstrative, are too extensive to be transferred to the limited space of this essay. Suffice it to say that man lived many hundred years before Adam; therefore Adam was not the first man, consequently the Biblical account of creation, and of the origin of our faculties is false. We now come to inquire what kind of beings our ancestors were, and here again, we tread upon solid ground, that carries us further away from the theological swamps that we were compelled to inhabit when the light of developed science had not yet opened to our gaze the beautiful landscape around us. Instead of man's being originally good, and now evil, he was at first brutal and sensual, but is every day growing better. Instead of the human race, beginning with Adam, being placed upon the top-most round of the ladder, and he is gradually tumbling down, step by step, for 60 centuries, the truth is he has ever advanced, ever moved onward and upward, has been ever ascending, and never descending.

Science pictures to our eyes the first man as a creature but little elevated above the brute creation around him, as possessing a broad, low, thick head, immensely animal and scarcely at all human; a ferocious cannibal, and a beastly glutton. Skulls resurrected from their aged tombs, demonstrate how nearly these people resembled the gorilla and the ape; and their characters must have corresponded to their craniums.

But man has advanced; he has moved onward and upward so far in every respect, save in honesty, that he is now ashamed to acknowledge his pedigree, or stand up for his natural origin. Because his nerves are paralyzed with alcoholic stimulants and narcotic poisons, and his faculties perverted by a dismal and dreary theology, he imagines that he has always been going backward. Anxious to believe that he was once better than he now is, he invents a foolish story of a fall from original perfection. Though dragging with him the same faculties that the swine possesses, he indulges the pleasing reflection that he was once not unlike the Gods. While manifesting the entire nature of his dog, Bruno, he consoles himself that he was once but a step below the angels. If this is so, how much lower will he descend? Not so! He is climbing upward, and those faculties that lift him above the brute, he may well be proud of. They are his own. No God has bestowed them upon him, and no God will ever take them away.

Voices from the People.

WAUKAU, WIS.—Mrs. M. Hill writes.—Battle for the right and I am sure good angels will help you.

DELPHOS, KA.—D. J. Fowler writes.—I admire the stand you have taken against the Woodhull infamy; also your outspoken and independent position in favor of the true gospel of Spiritualism.

WALTON, IND.—D. Engler writes.—I would say to you that my house is open to all true reformers. Our little village numbers nearly 500 inhabitants, and is a thriving little town in a good rich country.

LAPEER, CITY, MICH.—J. B. E. writes.—I love my children as a parent should, and if it were necessary, I would follow them to the very gates of the orthodox Hell, in order to save them from the social evil.

PROPHETSTOWN, Ill.—Mrs. Fannie E. Booth writes.—I am reading your paper, receiving it as a present from a friend. I am a member of the Methodist Church—never have patronized your paper; neither do I persecute the devotees of Spiritualism. There are many beautiful truths advanced by you, and I hope we will find them true in the hereafter. The course you have taken in the free love battle is commendable.

PETALUMA, CAL.—C. P. Hatch writes.—We are highly pleased with the position you have taken in regard to the Woodhull free lovelites, feeling that the division line, which should long ago have been drawn, will strengthen our cause more than we can tell.

FT. HALL, IDAHO.—John Garrett writes.—Although comparatively, we are shut off from communicating with the busy world in these mountains, yet we are visited by a great number of spirit friends, with whom we counsel and commune almost daily.

MAGNON, ILL.—A. E. Doty writes.—I feel I ought to drop you a line in reference to the seances of Bastian and Taylor enjoyed on Sunday evening at your seance room. Without giving particulars, I can recommend persons from all parts to visit them and witness for themselves the wonderful manifestations.

LUMBERTON, N. C.—H. J. McDuffie writes.—I have seen several copies of your paper, and must confess that its deep, unanswerable arguments and logical deductions in regard to Spiritualism and of the Bible, have created a desire within me to investigate more carefully the philosophy of all the declarations of churches.

NEW BERNE, N. Y.—J. Osgood writes.—I have read two or three copies of your JOURNAL with great satisfaction. I admire it for its morals vs. Woodhull prostitution, and will endeavor to get more trial subscribers. We are in the dark in this region, in regard to the truths of Spiritualism, and I am sure it only needs to be understood to be appreciated.

FREDERICKSBURG, IA.—T. C. Moore writes.—The Spiritual Philosophy is a demonstrated fact. I find that there are scores all over the country that are willing and anxious to hear from their spirit friends, but they have been taught to believe that they could get no communication, only from the Evil One, consequently they have not dared to think of the subject.

ADDISON, N. Y.—E. Talmadge writes.—If the Woodhullites think you forge the correspondence under the head of "Voices from the People," you can tell them that I am one who don't ask any forgery for me, for I detest their sentiments as I would the rattle snake, and they can always find me to sanction what I here say at all times.

ASHERVILLE, KAN.—J. W. Engle writes.—We highly prize the JOURNAL, and look for it every week with as much anxiety as a hungry man would for his meals. We bless the JOURNAL and its editor, and hope it and you may be sustained in the course you have taken against the rottenness of your persecutors in the Woodhull cause.

WATSEKA, ILL.—Wm. Miller writes.—I have read a few numbers of your paper, and I think it is just the one that every Spiritualist requires to help him through this earth life, to that beyond. Again, it don't take any stock in the Hull and Woodhull rotten concern; it is a noble and fearless advocate of the high and holy principles of the pure Spiritual Philosophy.

SOUTH CLIMAX, MICH.—J. Overholt writes.—By the way, Bro. Jones, I would like to make some inquiries about spirit pictures on windows. I would ask those that have seen them, whether the glass is first or second quality? In an adjoining town one of the school-house windows is all covered with colors, such as we see in soap-bubbles—a sort of a blending of all the tints of the rainbow.

TALLEYRAND, IA.—A. A. Noe writes,—I am free to say that in the presence of Bro. Mott, of Memphis, Mo., the grandest and highest Spiritual manifestations are witnessed, and I am glad to learn that he is going to travel, that many of the denizens of earth may have the glorious privilege of seeing and communicating to loved ones, now basking in the sunlight upon the evergreen shore of the bright Summer-land.

OTTO, N. Y.—Phipp Lake writes.—As to the JOURNAL, every lover of the human family should rejoice that it is issued, and to its editor they should give thanks, his memory should be engraven on every heart, and Spiritualists should do all in their power to sustain it. He has through its columns removed the great stumbling block to the advancement of the cause of humanity, by the bold stand he has taken in regard to free love.

LOUISBURG, KA.—R. Hopkins writes.—About a year ago there were but two or three Spiritualists in this place, but now there are many. The people are getting tired of the old croakers of Christianity. There is too much priestcraft, hell and damnation mixed with them. Humanity can not digest such food. Bro. Haughay, from Paola, Ka., was here lately. He took a Bible standpoint, and showed that Spiritualism in the past was the same as at present.

CAMDEN, N. Y.—Ada C. VanDuzee writes.—The Children's Progressive Lyceum No. 1, of Camden, meets at Mechanic's Hall, cor. of Fourth and Spruce Streets, at 2:30 o'clock P. M. Mrs. E. N. Daugherty, Conductor; Mr. A. J. VanDuzee, Assistant Conductor; Mrs. Mary Grindle, Guardian; Mr. Thomas Rogers, Assistant Guardian; Mr. E. N. Daugherty, Treasurer; Mr. E. J. Daugherty, Musical Director; Mr. E. A. Vernon, Librarian. All friends of the Harmonial Philosophy and progression, are cordially invited to attend.

STILLWATER, MINN.—Joseph H. Soule writes.—We of Minnesota are in doubt as to the status of E. V. Wilson on the social question. His cordial invitation to Mrs. Woodhull, and the unanswered letter of Bro. Shaw, in the JOURNAL, charging him with playing into the hands of the free lovers, needs explanation before we are entirely clear as to employing him in the future. Will you post us? Here we do not swear by Moses, ancient or modern, neither by Hull, or Woodhull, or by any of their ilk.

The probability is that Bro. Soule and all other Spiritualists have long ere this had all doubts in regard to the status of E. V. Wilson on the Moses-Woodhull question removed.

Moses the martyr was his right bower at his late Chicago meeting, and they entered into an alliance to run the next quarterly meeting together. "Birds of a feather flock together;" men and women are generally known by the company they keep.—[ED. JOURNAL.

LITTLE FALLS, N. Y.—S. Fannie Link writes.—It is with pleasure I can say that Spiritualism is not dead in this place. We have no society here, yet Spiritualism is progressing; the people are gradually becoming enlightened as to the truth, and your paper is working its way into the homes of the people who are beginning to think for themselves. Good seed has been sown in the minds of many, by A. E. Simmons, of Woodstock, Vt., who has just delivered two entertaining and instructive lectures here.

BROOKFIELD, MICH.—Julia A. Graham writes.—We, the Spiritualists of Brookfield, thank God and the angels, for the bold, fearless stand you have taken in regard to the Hull and Woodhull doctrine. We believe it the duty of every true Spiritualist, to take a decided stand against the licentious, family-destroying doctrine of Hull & Co. There are none in this vicinity who belong to that company. We all read the RELIGIO-PHILOSOPHICAL JOURNAL. Thanks to our good Bro. Williams, he has been canvassing for the best of all papers, the JOURNAL, and has obtained some twenty new subscribers.

ATLANTA, GA.—M. writes.—The JOURNAL has taken a stand which meets the hearty endorsement of all true Spiritualists in the Southern States; indeed, its present course will do more to advance spiritual truths than all other causes combined. The doctrines and practices of a few fanatics were, vampire-like, sucking the life-blood of Spiritualism. Those who were believers in the Harmonial Philosophy would not acknowledge their convictions for fear that "free love" would be pinned to their coat-tails. Let us teach our heaven elevating truths in all their purity, unfettered by any "ism" whatever. True Spiritualism does not prompt man to debase himself to the level of the brute. But notwithstanding all the drawbacks with which Spiritualism has got to contend, its progress has no parallel in history. Its truths have produced a marvelous advance in theological ideas, and it is quite common to hear a modified form of the doctrine preached from many pulpits.

Special Notices.

Attention Opium Eaters!

Mrs. A. H. Robinson has just been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in spirit-life, who have heretofore given her the necessary antidote for curing the appetite for tobacco, and the proper ingredients for restoring hair to all bald heads, no matter of how long standing.

Mrs Robinson will furnish the remedy, and send it by mail or express to all who may apply for the same within the next sixty days, on the receipt of *five dollars* (the simple cost of the ingredients), and guarantee a most perfect cure or refund the money, if directions accompanying each package are strictly followed.

The remedy is harmless, and not unpalatable.

She makes this generous offer for the double purpose of introducing the remedy, and for bringing the *cure* within the reach of the poorest people who use the pernicious drug. The expense of a perfect remedy will not exceed the cost of the drug for continuing the deleterious habit one month!

Address Mrs. A. H. Robinson, Adams St., and Fifth Avenue, Chicago, Ill.

We have so much confidence in the ability of the Board of Chemists and Doctors who control Mrs. Robinson's mediumship, that we unhesitatingly guarantee a faithful execution of the above proposition.—[ED. JOURNAL.

BEST AND OLDEST FAMILY MEDICINE.—*Sanford's Liver Invigorator*—a pure Vegetable, *Cathartic* and *Tonic*—for Dyspepsia, Constipation, Debility, Sick Headache, Bilious Attacks, and all derangements of Liver, Stomach Bowels. Ask your Druggist for it. *Beware of imitations.* eowtov16n6

Mothers, Mothers, Mothers.

Don't fail to procure MRS. WINSLOW'S SOOTHING SYRUP for all diseases incident to the period of teething in children. It relieves the child from the pain, cures wind colic, regulates the bowels, and by giving relief and health to the child, gives rest to the mother.

Be sure and call for

"MRS. WINSLOW'S SOOTHING SYRUP."

For sale by all druggists. v14n18e4w

TEA. TEA AGENTS wanted in town and country to sell TEA, or get up club orders, for the largest Tea Company in America. Importer's prices and inducements to Agents. Send for Circular. Address, ROBERT WELLS, 43 Vesey St., N. Y. P. O. Box 1287. v15n23t13

AGENTS WANTED!

To sell, *direct to consumers*, THE GROUNDSWELL, Or, The AUTHORITATIVE HISTORY of the FARMERS' MOVEMENT.

By J. PERIAM, Editor Western Rural, Chicago. Complete and Reliable. *Written up to January*, 1874. 8 Original Portraits, 100 other Engravings. ☞ This Great Work is *low in price, and selling by thousands.* For terms, territory, etc., address HANNAFORD & THOMPSON, 163 E. Washington St., Chicago. CAUTION.—Inferior works, *mere compilations*, are being pushed. Do not be imposed on. Mr. Periam's work is full, *authoritative*, and indorsed by the Great Leaders. *None other is.* v15n26t13

SPIRIT PAINTINGS.

THAT WONDERFUL GALLERY OF

SPIRIT PORTRAITS,

Upon which the world-renowned Spirit-artists,

Wella and Pet Anderson,

Have been engaged for several years, are now on public exhibition in San Francisco, and will in a few months be taken to the Eastern States, and to Europe. This *unique and strangely beautiful* GALLERY consists (at present) of life-size bust portraits of twenty-eight

Pre-Historic and Ancient Spirits

With many of the grandest thinkers and actors of historic times. YERMAH, the Chief of

"The Ancient Band,"

And several others, were natives of the Island continent of ATLANTIS, which was sunken in a terrible earthquake

Sixteen Thousand Years Ago,

While they, with some hundreds of other Atlantians, were on this continent engaged in mining, and other pursuits. These intermarrying with the native tribes—the *Tlascans*, the *Aztecs*, and the *Toltecs*—introduced the civilization of the parent continent, and became the progenitors of

THE MOUND BUILDERS

Of the Mississippi Valley, and the architects of the long-buried cities of Central America, whose true history is soon to be written. This continent was called by them the NEW ATLANTIS.

TESTIMONIALS.

"Looking at this Gallery of Pictures as Works of Art, and setting aside the idea of Spiritual assistance, THEY ARE SIMPLY WONDERFUL. No matter by what agency they are executed, or what Power controlled the Artist, *they will be recognized as* WORKS OF ART by all critics, when they shall have been exhibited to the world's gaze."—*Alpine Miner.*

"The faces are very different, and present a curious study to an artist. As Pencil Paintings they are worthy the attention of Art critics. * * No doubt the Exhibition will attract crowds of people, for IT WILL BE WELL WORTH A VISIT."—*S. F. Daily Eve. Post.*

"I am delighted with this beautiful collection of Pictures and regard them as the finest I have ever seen."—*T. B. Taylor, M. D.*

"Spiritualism is producing of late some fine specimens of art, and among the finest of these are the Pencil Drawings of the Andersons. Photographs of which are now before us, executed in the highest style of art and producing the most pleasing impression, as well as astonishment, at the skill of the Spirit-artists and photographer. Bro. Winchester deserves the greatest success in his endeavor to place them in the hands of the people."—RELIGIO-PHILOSOPHICAL JOURNAL.

"We have been favored with a sight of photographs of THESE MARVELOUS PICTURES, and consider them a valuable and *very interesting curiosity* in that line which most any one would desire to possess."—*Daily Evening News*, Gold Hill, Nevada.

"The photos ARE PERFECTLY SPLENDID. Hon. Geo. Harding, of Geneva, after a long and critical examination, pronounces the portraits of Cranmer, Bacon, and Plutarch, perfect; and would have recognized them anywhere, having seen copies of them from paintings and medallions."—*O. F. Thornton*, Alpine Co., Col.

"THEY ARE GRAND."—*W. S. Wood*, Coshocton, Ohio.

Beautiful Photographs,

CARD and CABINET sizes, have been made of these Pictures, and are

NOW OFFERED FOR SALE.

To all who wish to grace their albums or rooms with the *strangest and most attractive group of ancient costumes and faces* ever before seen on this earth.

PRICES: CARDS—single copy 35 cents; 3 copies for $1; ten copies for $3; full set of 28 copies $7—Cabinets—single copy, $1; 3 copies for $2; 10 copies for $6; full set (28) for $14.

☞ Special terms to lecturers, mediums and others, acting as agents. *Orders for cash only in currency.*

☞ Write for descriptive Catalogue which is mailed free to all. Address, J. WINCHESTER, Manager Director, "PACIFIC ART UNION," Box 454, San Francisco, Cal.

N. B.—For sale by the Religio-Philosophical Publishing House, Adams St. and 5th Ave., Chicago. v16n3tf

IMPORTANT ANNOUNCEMENT.

In 1871 I invented and secured letters-patent for an

Improvement in Wash-Boilers:

a simple arrangement by which steam was applied to the washing of clothing. I have heretofore sold this under the name of

Steam Washer

OR

WOMAN'S FRIEND,

for such it is in fact. I have advertised it in nearly every Religious Newspaper in the United States and Canada, also in the leading secular papers, using double-column advertisements. The readers of this circular may remember seeing my Card in the various papers of the country during the past year. Extracts from letters received from my customers, also from the press, in another column, will indicate how it has been received by the people and press throughout the country.

THREE HUNDRED THOUSAND

have been sold already. It is sufficient for my purpose to say that I am satisfied that nothing heretofore advertised ever rendered so general satisfaction. Yet THIS, my first invention, was not quite perfect. And for the last two years I have applied myself to the study of constructing and perfecting a

New Steam Washer,

and as the result of my efforts I feel every assurance that I have been entirely successful. My new STEAM WASHER, patented in 1873, is absolutely faultless; so much so that I never knew a single person, who has seen it work, fail to be delighted with it. It has rendered, thus far,

Perfect and Universal Satisfaction,

and such must be the result, for it works like a WONDER—never failing to do all claimed for it.

In conclusion, let me say, that should any one say that he has seen a STEAM WASHER, ask him if he has seen the new

Steam Washer

of 1873, now being advertised so extensively in whole-page advertisements. If he answers in the negative, request him to suspend judgment until a sample can be procured and fully tested. I will send one as

A SAMPLE FOR $5.00

—just half the retail price—and I fully warrant it. After a person buys a sample, he can get them of me at cost.

$60.00 Profit can be made on Single Dozen,

and I have known Agents to take orders for

A DOZEN IN AN HOUR.

There is no way to make money faster. Send for a sample, and secure your territory. Make money while you can.

I have made arrangements by which I can hereafter furnish my customers with the very best

WRINGER

in the market, and will send a sample for $8.00; case of (six) 6, $48.00; per dozen, $90.00. No change in prices.

EXTRA!

A FINE CHROMO,

16 by 20 Inches,

Given Each Purchaser

OF A

STEAM WASHER!

THIS CHROMO IS ENTITLED

"The Old and The New."

OR,

BEHIND TIME AND AHEAD OF TIME.

A spirited Engraving, showing

FIRST—Wife washing the old way—husband returning at 3 o'clock p. m., dinner not ready—BEHIND TIME. Not a pleasant scene.

SECOND—A Scotch scene where two Scotch girls, dressed in plaid, are tramping the clothes in a tub, in their favorite way. This is an improvement on the "old way," as it does not wear the clothes near so much.

THIRD—Shows the Steam Washer, the real Woman's Friend, in operation: Wife sits knitting in the rocking-chair with pleasant children all around her delighted to see the Steam Washer flow eight jets of foaming water. Just at this moment husband returns, and is likewise astonished as well as delighted. This washing is done—dinner is ready at 11 o'clock a. m.—AHEAD OF TIME.

THIS IS A

Superb Engraving!

And will doubtless be much sought after.

IS EQUAL TO MANY

OF THE

CHROMOS SELLING AT $3.00.

I have concluded hereafter to

PRESENT EACH PURCHASER

OF ONE OF MY NEW

Steam Washers

ONE OF THESE

CHROMOS FREE!

☞ None will be offered for sale.

J. C. TILTON,

PITTSBURGH, PA.

J. C. TILTON
PITTSBURGH
100,000 SOLD
WOMAN'S FRIEND
AND STEAM WASHER
PA.

Will Cleanse your Clothes without Rubbing.

EVERY ONE SOLD IS FULLY WARRANTED.

It Saves Labor, Wear and Tear, and Annoyance of Wash Day.

It will do the Washing of the Family while you are Eating Breakfast and Doing up Dishes.

STEAM has long been known as the most powerful agent in removing dirt, grease, and stains from clothing, and bleaching them white. Paper-makers have for many years used steam in clothing and bleaching their rags, and they succeed in making by its agency the filthiest pickings from the gutter perfectly pure and white. Until the invention of the **STEAM WASHER**, or **WOMAN'S FRIEND**, although often attempted, no method had been discovered of applying steam directly to the clothing, which could be used in a portable manner for domestic purposes. The WOMAN'S FRIEND washes without labor. It will do the washing of an ordinary family in thirty minutes to an hour. The STEAM WASHER is superior to all other devices, for the following reasons:

1. It does its own work, thereby saving a large portion of the time usually taken in a family.
2. It uses much less soap than is required by any other method.
3. It requires no attention whatever, while the process of cleansing is going on. A lady can do her washing, while she is eating her breakfast and doing up the breakfast dishes.
4. Clothing wears double the time, washed in this Washer, that it will washed by a machine or by hand-labor, or a washboard.
5. Lace curtains, and all fine fabrics, are washed in a superior manner. For flannels this Washer is most desirable, as it will not full them as a machine or hand-rubbing does. All fabrics, from the finest lace to a bed blanket, can be washed perfectly and with ease, without the rubbing board.

It is truly a Labor and Clothes Saving Invention.

READ THE FOLLOWING

CIRCULAR AND TESTIMONIALS.

I respectfully ask you to read this circular carefully, and candidly consider what I now propose to you as a matter of business. Before making known to you my confidential terms, permit me to state that the matter of washing clothes is one of no small consideration; it is something which concerns every family and every individual. It is but recent since **Hand Washing** was in common use. Latterly, however, the inventive genius of the country has been directed to the invention and construction of various devices of machinery by which much of the labor, drudgery, loss of time, and wear of material, might be obviated. Ponderous as well as intricate WASHING MACHINES have been constructed—many of which are decided improvements over the old method of washing—and these Machines have been very saleable withal. People will continue to have Washing Machines; but, let me ask you, if the STEAM WASHER can be constructed for a few dollars (much less than any ordinary Washing Machine), and enable all to WASH BY STEAM without labor, loss of time, without wearing of clothes, etc., is it not reasonable to suppose that it will supersede, in a great measure, all Washing Machines now in common use? The sale of this WASHER is unparalleled, and *must* be so. There is nothing like it in use. It is new, and every family needs it and will have it. I wish to secure a few good men to sell rights for me, and in order to secure as many as I need immediately, I offer extra inducements. My price for territory is $9 per 1,000 inhabitants; but if you will buy a single county, and agree to sell rights for me, I will allow you to deduct 66 2-3 per cent as your commission; consequently your county would cost you but $75 instead of $225, should it contain but 25,000 inhabitants; more or less in the same proportion. And to those buying rights, I will sell Washers at nearly cost, and to those not buying rights, I will furnish Washers at $60 per dozen; and, bear in mind, I will sell to no one except a single dozen until he first buys the right to a county. Any tinner can make the Washers as well as they can be made here, and save the cost of transportation. Remember that by purchasing the right of a single county you shall have the privilege of selling any county or state for me, and upon application I will forward the deed to you by express for any territory which you have sold for me; providing that said territory is not already disposed of, when I receive your order. I will make all the deeds, so that there can be no confusion or mistakes. The amount you will have to pay me is simply $3 per 1,000 inhabitants, in any county or state. I shall make these very liberal offers for a short time only, after which I shall sell at my regular price, $9 per 1,000.

Many of my patrons have requested me to suggest to them the best method of selling the WOMAN'S FRIEND in order to make the most money in the shortest time practicable. In reply I would say that there are many methods which might be suggested, all of which seem to work well, but the most prominent of which I will suggest. In the first place, send for a sample and carefully test it; you will learn by a single trial how to wash with it most successfully. All you have to do now is to exhibit to others. I will suggest that you make an arrangement to wash at a certain place, at an appointed hour; manage to have as many present as possible. You will be astonished at the intense excitement it will produce after the water and steam have rushed through the tubes and foamed over the clothing, rushing back through the clothing to the lower bottom, to be suddenly returned again in the same manner—say for 30 minutes—you take out the clothing, rinse and wring out, and find the clothing perfectly clean. You will find all perfectly delighted with it.

You can take orders from nine in ten present, to be filled afterward, at $10 each. A single trial in this manner will satisfy you that the WOMAN'S FRIEND is a success, and will sell. Still another way which is sure to succeed nine times in ten. After you have secured a sample and know just what it will do, you can approach almost any one who has any inclination at all to engage in any business of this kind, and readily stipulate with him to take a Washer, or even buy a county, if it will perform all claimed for it. You will succeed ninety-nine times in a hundred in making the Washer perform to his satisfaction. You should in that case lose no time in ordering a new deed for your county to be sent by express, C.O.D., if not convenient to advance the money. You should, meantime, continue to take orders, and by the time your deed would come to hand you might have a gross sold. You should, likewise, arrange with a tinner to make the Washers. The price will vary according to style and finish. I have known some agents to sell as high as twenty Washers in a day. After you have introduced it more or less in your county, you can take another county, and rest assured that wherever you can get a single Washer in the neighborhood it will sell many more. Consequently, after you have sold a few hundred in a county, you can sell the right of your county for much more than at the start. You can calculate what your gains will be by buying a single county; but this is not a tenth part of what you ought to make, for while you are traveling you will meet with many men who want to make money, to whom you can sell rights. There is no business you can engage in which offers such splendid inducements. Besides, it is a safe business, no loss, and pleasant, because it renders perfect satisfaction. I can not see how I can propose better terms. Should I allow my patrons to make their own terms, I scarcely believe they could make better terms for themselves, and make more money.

On the receipt of **Five Dollars** I will ship you a complete Washer as a sample, a copy of the chromo, together with a Certificate of Agency, with full instructions how to conduct the business. And upon the receipt of the Washer you may have time to test it, and if you find it not as represented, I will refund your money. The Washer retails at $10. After I send you a sample, I will hold your county a reasonable time for you to decide whether you wish to purchase or not. I will furnish blank deeds; also blanks for taking orders, and will do all I can to enable you to succeed in the business. Let me hear from you soon, or your choice of territory may be taken by some one else.

ADDRESS

J. C. TILTON, NO. 10½ SIXTH STREET,
PITTSBURGH, PA.

DIRECTIONS.

1. Soak the clothes over night in warm suds—in the usual manner. Rinse, and put them through the wringer.
2. Put in the bottom of the WASHER a quarter bar of good soap, or enough to make a good suds, sliced up thin, then fasten down the false bottom—see that the center valve is in the proper position; put in water enough to cover the cap over the valve, say about an inch; lay the clothes down smoothly with the soiled parts well soaped in the Washer—not rolled up, but spread out, so the water can circulate freely—and carefully pack the clothes down; see that the fire is hot, sufficient to generate steam; when the water boils, it will begin to flow up into the Washer again; after a steady circulation has been going on in this manner for about thirty or forty minutes, the washing will be completed. Rinse well and wring out same as in usual way. Colored clothes must not be mixed with white. Use soft water for boiling always. If hard use soda, lye, or make it soft in any other way.

If it is desired to bleach with the Washer, this may be done by adding a tablespoonful of borax of commerce to a Washer full of clothing.

ST. MARY'S, Auglaize Co., O.

DEAR SIR:—Having used your Steam Washer for over four months, we are prepared to recommend it to the public as far the cheapest and easiest method of washing that we have ever met with. We have tested it thoroughly, washing very dirty clothing in it, and know it will do all that you claim for it. We have never had to rub a single articlce on the washboard that has been washed in the Steam Washer since we have had it; hence there is a great expense saved in the wearing of clothing. We could not do without it. REV. JACKSON and WIFE.

WINSLOW, Mo., July 16, 1873.

MR. J. C. TILTON—Dear Sir:—The Steam Washer came duly to hand, and after ten months' trial, I am glad to be able to say it is all that you recommend it to be. It saves Time, Labor and Clothes, and the washing is over so soon, that all dread of wash-days is with the times past. Wishing you success with your valuable Steam Washer, I am yours truly, C. L. BARRETT.

FEBRUARY 10, 1872.

MR. J. C. TILTON—Dear Sir:—The Washer came duly to hand; accept my thanks for your promptitude. I am glad to acknowledge it all you recommend. Several have come to see it used; all acknowledge it a perfect success. I write to order a deed to Sampson Co., N. C. Please send C.O.D. Direct to ELDER B. JACKSON, Fayetteville, N. C.

HENDERSON, Ky.

DEAR SIR:—The Washer came duly to hand. Accept my thanks for your promptitude. I am glad to acknowledge it all you recommended. I have spoken of it to numbers, who desire me to order one for them. Several have come to see it tried. All acknowledge it a perfect success. I write to order a deed to Henderson Co., Ky. I would send the money now, but fear some one else has the right by this time. (Send C.O.D. REV. B. T. TAYLOR.

COMFORT, Kendall Co., Texas, Feb. 10, 1872.

J. C. TILTON, Esq.—Dear Sir:—The sample Washer which I ordered arrived in due time. All who have seen it in operation are well pleased with it. It will do all that you claim for it. You will please send C.O.D., deeds for the additional counties ordered, and oblige,

Very respectfully,
JOSEPH B. HARDEN.

XENIA, Greene Co., O., Feb. 6, 1874.

MR. J. C. TILTON:—Have received and used your Steam Washer. I am glad to acknowledge it does more than I expected of it. It bleaches as well as cleanse my clothes without any wear and tear of them. I like it very much. MRS. K. A. COLLINS.

IMLAY, CITY, Mich., Dec. 18, 1872.

J. C. TILTON, Pittsburgh, Pa.—Dear Sir:—I have just read a part of your six-column advertisement in the Chicago *Standard*. This led me to write this note. About three years ago a brother in the ministry made me acquainted with your Steam Washer. I sent for one immediately, and my wife has used it ever since, when her delicate health would permit. She has always esteemed it a Friend, and having washed to-day she esteems it as much a Friend as ever. Three years' service ought to be sufficient to establish its reputation in a family. It has done so in my family. It has been loaned to neighbors, and was always well liked. My work as a minister gives me no time to engage in selling them, or any other secular business. But success to the Woman's Friend.

Truly yours,
REV. J. E. BITTING.

P. S.—I wrote this simply in recommendation of the Woman's Friend.

The above are a few extracts from letters received.

I can publish hundreds of letters from parties who have used the *Steam Washer*, and speak in its praise. I have thus far declined doing so. I know full well how *Certificates* are looked upon. I have sold the *Steam Washer* upon its own merits. Thousands have used it, and it has given universal satisfaction throughout the country. I ask none to rely on what I say, or the commentaries of others, but let the *Washer stand* on its own merits. I would not ask or advise any one to engage in the business of selling Washers or rights, unless he has thoroughly tested its work; and to enable all to do so, I send a sample Washer upon the receipt of $5.00 (half the retail price), and guarantee that if not found as represented I will refund the money. So there is little risk to begin with. I shall advertise it liberally hereafter. I refer you to the *American Agriculturist*, May, 1873, and the *N. Y. Weekly Tribune*. I shall continue to advertise liberally in other first-class agricultural papers, as well as the leading religious papers throughout the country. I also refer you to my two-page advertisement in the *Christian Union*, Oct. 8, 1873, and four insertions since, costing nearly $2,000 each insertion. Of course, my former patrons who have bought territory—as well as those who may hereafter engage in the business—will be benefited proportionately. I am convinced that the Steam Washer will be used in every family.

J. C. TILTON,

10½ Sixth Street, Pittsburgh, Pa.

P. S.—Cut this card out, and preserve it for future reference. Persons writing me from seeing this card, will please say where they saw it.

A Few Extracts from the Press.

Read the editorial published in the Pittsburgh *Advance*, a live paper, independent, circulation increasing over a thousand per week. (Write the editor and send for a copy):

"We would not knowingly lend ourselves to practice on our readers a deception, but after having thoroughly tested TILTON'S STEAM WASHER, the wife says 'Too much can not be said in its praise. It not only requires a less quantity of soap than the old method, but it is a wonderful saving of hard, slavish labor over the wash tub; the clothes when coming out of the boiler, with only a little rinsing, thoroughly washed and fit to hang on the line.' She further says, 'I would not dispose of mine for five times its cost, if I could not procure another; or knowing its merits as I do, were there no other way, I would deprive myself of some article of apparel, or the family of some necessary, to procure one.'

"These statements are made after repeated trials of one of these Washers, and their truthfulness may be relied on.

"The principle on which the STEAM WASHER is gotten up will recommend itself, as soon as understood, to every thinking mind. It is so very simple that the wonder is that it has not been discovered before. We rejoice for the relief which this invention will afford those who have to perform that essential part of domestic labor—washing."

300,000 SOLD.

This does not probably represent one fifth of the real number of Tilton's Washing Machines that have been sold. The press everywhere give testimony that Mr. Tilton's Woman's Friend is the best made or yet invented. Said a neighbor the other day, "There is no doubt about it, Tilton's machine takes away the drudgery of washing, and makes clean work with the clothes. I pity the family that is without it." There are over seven millions of families in the United States to be supplied with this great blessing—over seven millions that need and want this machine. Mr. Tilton makes offers to those who are in earnest, who are not lazy, and who are willing to take hold with him, and have a small capital to aid him in supplying these seven million of families with his Woman's Friend. His offers are simple and plain, and very liberal and without risk. Our cities, our villages, our country headquarters, are full of men who need work. To these Mr. Tilton offers plenty of work and good pay, and we earnestly urge all to write to Mr. Tilton, find out his terms, and begin business at once. See his big advertisement in another place. Mr. Tilton is honest and reliable, and the statements of his advertisements can be relied on.—*Christian Standard, Cincinnati, O.*

TO THE INVENTIVE GENIUS

Of this age is due the progress of our present high state of civilization as much as to all other forces combined. All industrial pursuits were prosecuted in a primitive form and manner. Muscles were the reliance for mechanical labors pursued, and a man's or woman's value was based upon the strength of these. Brain force has changed all this, in the multiplication of substitutes for muscle force; and such is the extent of ingenuity in this department, that it is now estimated that more work can be accomplished by one tenth of the population of the earth in one year than could have been done by the *whole world* in the same time two hundred years ago. Every class of industry has felt the influence of genius. Agriculture, manufactures, and commerce have been stimulated into wonderful activity by it. Nor has the household been overlooked. Nor that of woman neglected. The sewing machine is an example of what ingenuity has done for woman. It has multiplied her power a hundred-fold with the needle. The washing of wearing apparel and other textile fabrics by mechanism has been a problem that has employed the skill of the country and without success until J. C. Tilton, of Pittsburgh, struck a principle of manipulation that is destined to supersede all other machines, and do away with all washboards. Howe has made his name immortal through the needle, and Tilton, in like manner, will perpetuate his through an instrument no less important. Tilton's machine is simple, and may be managed by a child twelve years old. Mr. Tilton's advertisement is but a modest exhibition of the operation and rapidity of this unique instrument for the family. It is one of those productions that carries itself into every family by its own merits, which captivates and elicits the admiration of every person who examines it. Mr. J. C. Tilton is a perfectly reliable man, and will do just what he promises in his advertisement.—*Religious Telescope, Dayton, O.*

BUSINESS AND MONEY.

It is one of the charms of a business to enjoy the exclusive control of an industrial pursuit that is a necessity to the people. The skill that will enable a person to perform in ONE HOUR what otherwise takes FIVE HOURS to perform, develops an invention that makes its use a necessity. Such ingenuity embodied in mechanism, the United States Government has declared to be property; and, in the form of a patent, has invested it with all the immunities and franchises of property. It becomes a reality; and its exclusive control transferred by deeds of record, like real estate.

Thus parties may buy territory, and within the purchased ground exercise jurisdiction over the thing so bought without any fear of competition. This class of business all men covet. J. C. Tilton, of Pittsburgh, is one of the favorite few who has the ownership of the whole United States in a machine, simple, cheap and necessary. It will sell itself. Mr. J. C. Tilton proposes to divide this real estate. A more splendid and captivating opportunity for accumulating money, with merely offering this machine for sale, was never presented. Young men, if you mean to be an integer, and not a cipher, if you mean to be independent, if you mean to acquire property, J. C. Tilton offers you a stepping-stone to reach your high aim. Write to him at once, at Pittsburgh, Pa., and obtain a position of value to yourselves that can not fail, with common sense and common industry, to bring you in a fortune.—*Journal and Messinger.*

MRS. A. H. ROBINSON,

Healing Psychometric & Business Medium,

CORNER ADAMS ST., & 5TH AVE., CHICAGO.

—:o:—

MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit-guides are brought *en rapport* with a sick person, through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the *positive* and *negative* forces latent in the system and in nature. This prescription is sent by mail, and be it an internal or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

MRS. ROBINSON also, through her mediumship, diagnoses, the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.

TERMS:—Diagnosis and first prescription, $3.00; each subsequent one, $2.00. Psychometric Delineation of character, $3.00. Answering business letters, $3.00. The money should accompany the application to insure a reply.

☞ Hereafter, all charity applications, to insure a reply, must contain one dollar, to defray the expenses of *reporter*, *amanuensis*, and postage.

N.B.—MRS. ROBINSON will *hereafter* give *no private sittings to any one.* If privacy is required, it must be by letter, accompanied with the usual fee; and terms above stated, must be strictly complied with, or no notice will be taken of letters sent.

A Good Head of Hair Restored by a Spirit Prescription.

EDITOR JOURNAL:—For the benefit of my friends and the world, I desire to make this brief statement.

I have been almost entirely bald for about six years. Had tried almost everything that I could hear recommended, and firmly believed that nothing could restore my hair.

One year ago this month I wrote Mrs. A. H. Robinson, the healing medium, 148 Fourth avenue, Chicago, as a last resort—or, rather, to please my wife.

Mrs. R. immediately prescribed for me. I did not get all the ingredients for the Restorative until some time in June, 1871. I then commenced using it as directed, and was encouraged, because it was the first application that had been felt upon the scalp,—it causing a smarting sensation. I continued the use of this preparation about three months, when I could see the hair starting in spots all over my head, and I now have a very comfortable head of hair, which money cannot buy. I am asked almost every day how it is, and what I had used to bring my hair back, all agreeing that it is unaccountably strange, etc., etc. And here let me state, that not one of all the eminent physicians I had consulted had given any encouragement, but, on the contrary, had told me that I never would get a head of hair.

I can fully substantiate the foregoing by 10,000 witnesses, if necessary, and will answer correspondents if desired. M. K. SMITH.

Springfield, Mo.

Mr. Smith inclosed a lock of his hair along with the above letter. It is about one inch in length, and of a dark brown color, soft and lively as that of a young man of twenty.

Mrs. Robinson diagnoses the case and furnishes the Restorative complete (sent by express or by mail) on receipt of a letter in the handwriting of the applicant or a lock of hair. She diagnoses *each case*, and compounds the *Hair Restorative* to suit the temperament of each person whose hair is to be restored.

The Restorative *never fails* to reproduce a good head of hair in *less than one year*, no matter how long the applicant may have been bald.

Address Mrs. A. H. Robinson, corner Adams street and 5th Avenue Chicago, Ill., inclosing $5.00, which covers full expense of diagnosing, remedy, and postage or expressage.

NEW BOOKS,

G. W. Carleton & Co., Publishers,

NEW YORK.

—o—

DICKENS, SELECT NOVELS—The *select* novels of Charles Dickens, "Carleton's new illustrated edition," in ten volumes, beautifully illustrated, bound, and put up in a handsome box. Price, $15 complete. ⁂These ten volumes comprise the most frequently read and popular of Dickens' works, and being a miniature library in themselves, to those who are looking for a present, at a moderate price, nothing could be better. Only $15.

PHEMIE FROST'S EXPERIENCES—By Ann S. Stephens, a new book by this ever popular author, who has written such books as Fashion and Famine, Rejected Wife, etc. ⁂ Price $1.75.

WOMAN, LOVE AND MARRIAGE—By Frederick Saunders, author of Salad for Social and Solitary. Nobody should neglect reading this beautifully written book on the above momentous subjects, bound in ornamental covers. ⁂ Price 75 cents.

JESSAMINE—A capital new novel by Marion Harland, author of "True as Steel," etc. ⁂Price, $2.00.

FANNY FERN—A memorial volume, by James Parton. Containing a biography of Mrs. Parton, (Fanny Fern) and selections from her writings, with illustrations. ⁂Price, $1.50.

ROBERT DALE OWEN—"Threading My Way;" or "Twenty-seven Years of Autobiography." By Robert Dale Owen, author of that remarkable "The Debatable Land between this World and the Next." ⁂Price, $1.50.

MARY J. HOLMES—"Edna Browning," a new novel by Mrs Mary J. Holmes, author of "Darkness and Daylight," "Tempest and Sunshine," etc. One of the best ever written by this popular author. ⁂Price

A WONDERFUL WOMAN—An interesting new novel, by May Agnes Fleming, author of "Guy Earlscourt's Wife." The N. Y. says: "For intense interest, this romance has not been surpassed since the time of Wilkie Collins' 'Woman in White,' or Mrs. Wood's 'East Lynne.'" $1.75.

LOYAL UNTO DEATH—A deeply interesting new English novel. One of the best that has appeared in England for many a day. ⁂Price, $1.7

BETSEY AND I ARE OUT—A ing Story in verse, by Mrs. N. S. Emerson; her famous ballad of "Betsey and I are Out, gained such celebrity, and been so widely cop out the country, as by another author. $1.50.

CLIFFORD TROUP—A new novel Westmoreland, of Georgia, author of "Heart which had such a large sale last year. ⁂Pr

KENNETH MY KING—A capital n by Sallie J. Brook, of Richmond. ⁂Price, $

THE MARRIED BELLE—A spicy n by Mrs. Julie P. Smith, author of "Widow Gold Daughter," etc. ⁂Price, $1.75.

DELAPLAINE—A novel by Mansfield J. worth, author of "Warwick," etc. ⁂Price, $1.

VASHTI—The latest and best novel ever wr by Augusta J. Evans, author of "Beulah," "St. Elm "Inez" etc. ⁂Price, $2.00.

WOMEN AND THEATRES—A bright litt book by Olive Logan. ⁂Price, $1.50.

FRENCH LOVE SONGS—A collection of the most exquisite love songs in the English language. Translated from the French, and bound uniform with Swinburne's famous book "Laus Veneris." ⁂Price, $1.50.

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G. W. CARLETON, & CO., Publishers,
Madison Square, New York.
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New York Department.

BY..................................E. D. BABBITT, D. M.

Subscriptions and Advertisements for this paper received at the New York Magnetic Cure, 437 Fourth Avenue, by Dr. Babbitt.

Judge Edmonds Gone Home to His Wife.

At last the blessed release has come to the great, the good, and the brave-souled Judge Edmonds, who passed away triumphantly on Sunday afternoon, April 5th, from his residence, No. 71 Irving Place, N. Y. For years he has been a severe sufferer with partial paralysis, neuralgia, etc., and I have sometimes wondered why the good angels did not see fit to lift his spirit from its weary casket into the land of the beautiful which he was already so well acquainted with while yet in the body. It seems that the world needed him awhile longer, however.

Judge Edmonds was one of the most genial of men in conversation. Next to the last time I ever met him, I called at his residence from an invitation of his, kindly given me that I might become acquainted with Dr. Gray, so celebrated as a homœopathic physician and a friend to magnetic healing. The conversation with these white-headed keen old philosophers was one of the pleasantest and most profitable occasions of my life. I have an idea that some of those wiseacres that look with so much pity upon Spiritualists as an ignorant class of people, would have hung their heads a little if they had been present.

For over twenty years (I think it is) since his beloved wife left his side for the spirit-life, she has been his bride still and their intercourse has never ceased. How touching are the accounts in his works of his spiritual journey to her spirit-home where she met him with the tenderest affection, and showed him the beautiful rooms she had fitted up and adorned with objects and mementoes such as he loved, and which were one day to greet him after he had left the earthly life. When he was so abused and slandered for being a Spiritualist in those early days when the people were more bigoted than now, and when he would at times feel despondent, the indescribable glories of the higher life would be presented to him and he was made to feel how insignificant were the earthly affairs compared with the sublime realities of the eternal existence, and how much more important to live in such a way as to gain the approval of angelic wisdom rather than the poor applause of men, which was so often founded on selfishness and narrowness.

His wife was a Catholic, and the eldest daughter was one also. For some time his daughter Laura was an admirable medium, receiving beautiful messages from the higher life. When influenced by her elder sister and remembering the words of a dearly beloved mother on her dying bed, she was induced to join the Catholic church, to the great distress of the Judge. Under the bigotry of church rule, the messages from heaven were forbidden to be received, and the imperfect counsels of men *professing* heavenly wisdom were substituted in their place.

The Judge passed away triumphantly with visions of the dear ones gone before who were waiting for him. The venerable Dr. Tyng, the eminent Episcopalian clergyman, and one of the most progressive men in their ranks, preached his funeral sermon. The Tyngs are mediumistic and inspirational, and have witnessed remarkable spiritual manifestations in their own family. Dr. Tyng has long been a warm friend of Judge Edmonds, and officiated at his request.

The best account of the funeral services I have seen is in the *Sun*, which is as follows:

OUR DISTINGUISHED DEAD.

The funeral ceremonies over the body of ex-Judge Edmonds were performed in St. George's Episcopal Church, Stuyvesant square, yesterday afternoon. Before 2 o'clock nearly 600 persons were seated. Among them were nearly all of the Robinson Hall congregation of Spiritualists, and a few notables of the faith, including Dr. Halleck, Andrew Jackson Davis, Dr. James Briggs, Bryan Grant, Thomas R. Hazard, Charles Foster, Cora L. V. Tappan, Mrs. Miner, Payton Spence, Frederic Palmer, Mrs. Jeannie Danforth, Mrs. P. B. Atwood, Mrs. Mary Towne, Mrs. Seymour, Lizzie Crosby, Wm. Denton, Miss Lizzie Doten, and Mrs. Eleanor Kirke.

An organ voluntary ended with the arrival of the cortege. The body lay in a massive, velvet-covered, silver-trimmed coffin, whose broad top held an anchor, a wreath, and a cross, elaborately formed in flowers. On the plate were the words: "John Worth Edmonds, died April 5, 1874, aged 75 years." At the foot of the central aisle the Rev. Dr. Stephen H. Tyng, Sr., and the Rev. Dr. Peet met the mourners, and thence led the procession to the chancel, Dr. Tyng reading the usual service. Behind them were

THE PALL BEARERS

selected by ex-Judge Edmonds some time before his death, viz: Samuel J. Tilden, Judge Sutherland, Judge Monell, William Caldwell, homas Allison, Dr. John R. Gray, Judge rker, J. L. Gosling, W. H. Fields, C. P. w, C. H. Kitchell, S. G. Jelliffe, and ncey Childs. Behind the pall bearers the was borne, and after it walked the ers. The last included daughters and ildren of Judge Edmonds, and a broth- ily.

Episcopal funeral service was read by g, the choir of boys singing, and Dr. ne making the responses prescribed congregation. In a brief but warm f the dead Spiritualist, Dr. Tyng dwelt purity and nobility of character. uld not like to part with his body," without giving utterance over it to nal feeling. Before the death of my and beloved friend I received from uest to officiate on this mournful oc- Although for several years I have met occasionally, I never saw him but I I was with a genial, tender, sympa- riend. There are aspects of character an be understood only after intimate l contact." The venerable speaker ed his close relations with ex-Judge ds in the work of succoring slaves in t years of the war, and continued, "The ss and persevering nobility of his nature my unqualified confidence, and I re- ed his high moral and intellectual pow- When we come to a standard of character this it is far above all our little divisions. * I do not feel called upon, nor shall I sume to speak of the personal religious ws of Judge Edmonds; but it is with grati- ation and delight that I speak of him as a an."

A LAST LOOK AT THE DEAD.

After the services the coffin was opened, the assemblage passed by it to look upon the almost unchanged face. The body was robed in white satin. All having seen the corpse, the procession was re-formed, and the coffin was borne back to the hearse. On the way out a niece of Judge Edmonds fainted, and was half carried down the steps. From the church the hearse and carriages were driven to the foot of Leroy street, where the body was put on board the steamboat Edwards, to be taken to Hudson for interment according to the Judge's own directions, written on the seventy-fifth anniversary of his birth, the 31st ult., as follows:

I wish to be buried in Hudson, in the same grave with my wife—not by her side, but in the same grave—that our ashes may mingle and be one on earth, as our souls will be one in the Spirit-world. In the monument to her memory, erected there by the bar of New York, there are two vacant spaces left purposely for me. In one of them I want this inscription:

JOHN WORTH EDMONDS,
Born in Hudson, 31st March, 1799.
Died in —, —, 187—.

On the other I want simply these words:

Death joins the ties,
Which death destroys.

BEECHER.

Beecher and his church seem to have outmanœuvered Drs. Storrs and Budington in refusing to meet with the National Congregational Council. His church drew up a paper of great ability, stating their policy of independence, and the delegate who took it to the council being an elocutionist, read it with brilliant effect. After sitting with closed doors for awhile they seemed to decide virtually in favor of Beecher's position and also in favor of Storrs and Budington. The city papers gave the council some hearty kicks as they left, advising them next time to stay at home and mind their own business. There is an increased feeling spreading among all the people in favor of individual liberty as opposed to any despotic rule of councils or churches. Thus does the world move towards Spiritualism, not Spiritualism toward the world.

(Continued from 2nd page.)

"I see not the good of coming hither," I exclaimed, yielding to a feeling of momentary discouragement, "if men are to continue the same."

"Do you not perceive," he returned, "that the conditions are more favorable? The pressure of actual physical want is removed; all the pangs of disease are taken away, and there is no punishment, in the common earthly sense of the word. The influence of vicious character and bad example is greatly lessened; and to ignorance—however dark and deep—in due time comes the truest teaching."

"And yet," I said, the "poor operatives still imagaine themselves bound to the machinery of a hard, unpitying toil; and the wicked still dream vile dreams of outrage and wrong."

"That is in some degree true," he returned. "But this diseased consciousness is by no means perfect. It is more like what we call reveries or day-dreams. No man, when he startles himself wide awake, believes it wholly. And the evil illusion is but a temporary thing."

We sat silent for a little time, and then he resumed: "In this connection let us pay some attention to the law that governs the action and influence of evil spirits. I perceive that a highly pernicious faith in the power and predominance of these is gaining ground among men. I scarcely need to say, that all the evil spirits, demons, or devils that we know, are simply the undeveloped classes of mankind. You have seen that they are under the care and influence of very highly advanced minds. Hence, it may be inferred that the evil powers are held in very strong check. This is true. And when we note, further, that the most depraved and degraded human beings are looked after and guarded by the highest spirits that visit the earth, it may also be inferred that the poor and ignorant are protected from the demoniac invasions they might otherwise suffer. And this is a still higher truth; for while the undeveloped, by the crudeness of their propensities, attract low spirits, by the wants of their humanity, they also attract high and noble ones; for while their misfortunes open the door to the vicious, their nature always invites and attracts the exalted and refined."

"This is a new doctrine," I observed, "and quite different from the theory that the low always, of necessity, invite only the low."

"Nevertheless it is true," he answered, with a quiet smile. "You have seen that the highest spirits guard the lowest in the spheres we have just visited. And for the same reason the unfortunates of earth will be in like manner guarded and protected. It is a law in all mechanics, in all science, in all logic, that the greater the resistance to be overcome, the stronger must be the operating force. It is a false notion that prevails with many that high spirits can not enter a gross or corrupt atmosphere. The opposite of this is true. Only high spirits can do so with perfect impunity. Be assured that the nearest to God are brought also nearest to those who most need them. For as the extremes of a circle meet and blend together, so do light and darkness, right and wrong, wisdom and ignorance, love and hate. All positives and all negatives approach and sate, or equalize each other."

The aroma of this beautiful truth seemed to float round me as an atmosphere of light; and though my prejudices still clung to some of their old notions the reasoning was so clear I could not choose but believe; and we relapsed into that expressive silence, which, when spirits really understand each other, is always most eloquent and inspiring.

"Take careful note my son," at length resumed the Sage, "and you will see that there are always on the watch over every community, every group, every individual, a sufficient number of good spirits to note all important changes, to take advantage of opportunities, and to ward off, as far as possible, all unnecessary dangers and misfortunes. Were men only influenced by their inferiors or equals, they would make no progress. And for reasons before shown, the worst and lowest must be attended by sufficient guard of the best and highest to prevent any undue encroachment on the part of inferior or evil spirits.

"Much of the wrong-doing that is imputed to evil spirits may be traced to perfectly natural causes, in the follies and vices of present parties. And not unfrequently the evil action is excited and maintained by a simple belief in the power and presence of malicious beings. Or, in other words, the medium is self-psychologized. It often happens, too, that the whole party enter into the same state; and all the follies and extravagances which they commit meanwhile are laid at the door of much-abused spirits.

"There is, perhaps, no mere opinion or form of faith more injurious than this. The less men believe in evil spirits, and the more they feel that such can have no power over them, the nearer they will approach the actual truth."

"Is it, then, to be understood that there is no influence of evil spirits among men?" I asked.

"By no means. Such influence may for some good reasons be at times permitted; but of this be assured, it can not exist without permission. There is one good rule that will never fail. Always try the testimony of spirits as you would any other testimony, by itself. Never surrender your reason, your freedom, your individuality, to any spirit in the body or out. These are your own, and there is no power, finite or infinite, that has any right to infringe them.

"There may be a few exceptions to this in some very peculiar cases and periods of development. But in the main the rule holds good; and if it were adhered to there would be fewer silly and rediculous things done in the name of spirits than are now witnessed.

"By and by," he added, after a short pause, "there will be no ignorance in the earth; and before the higher intelligence, that knows and claims its own, selfishness will recede. Then there will be no more evil spirits, and no more hells."

A soft, opaque veil flowed around the Sage, and even as he ceased speaking, I saw him no more.

Chinese Camp, Tuolumne Co., Cal.

Spirit Cure.

MR. S. S. JONES, Dear Sir:—I have read so many cures performed by spirit power, that I have concluded to give you a statement of my own case. I have been a sufferer from asthma for twenty-seven years. I am now in my fiftieth year last September. I was taken very bad, and by chance I heard of Mrs. Thenkle, a Clairvoyant healing medium, and having tried everything I could hear of, with but little benefit, I at last came to the conclusion to try the spirits. I must confess I had but little faith, but before she got through with the diagnosis of my case, I was convinced that she knew more about me than I did myself. I have taken some medicine from her that has helped me some. While she was in the Clairvoyant state she said that my husband would be developed for a writing medium, and that if we would form a circle at home that we would get written communications from our friends, the spirits. She advised us to sit Tuesday and Thursday nights around the stand. We did so, but instead of writing, they took hold of me, shaking my hands and arms. This continued for some time. Then I took a severe cold which settled on my lungs, and I got so much worse that on Sunday it required all the will-power I could command to keep out of bed. I told my husband we would have a circle that night and see if the spirits would do anything for me. We had not been sitting at the stand but a short time when they commenced shaking my arms in the usual way, which lasted only for a short time, when the influence seemed to leave me, and my hands lay perfectly quiet for some time, I don't know how long—perhaps five minutes, when they commenced shaking again. Then my body was shaken and they gave me a thorough treatment. As soon as the treatment commenced I seemed to be impressed with the idea that it was the spirit of an Indian that was treating me. I can't describe it to you, all I know about it is that before I sat down to the stand, I was wheezing so with the asthma that I could hardly walk across the room, and when I left it I was well, and went to bed that night and slept soundly, a thing I had not done for months, and the best of it is, I have had no return of the disease. It has now been six weeks; the treatments have continued three times a week with one exception. I think this almost as good as the Rev. Moses-Sherman miracle, performed by the spirits through Mrs. A. H. Robinson, which the Rev. Sherman claims was performed by Jesus Christ himself. I am satisfied to give the spirits the credit in my case, not being a clergyman nor bound by either church or creed. Be that as it may, I am very thankful to the good spirits for the benefit I have received. All the cures of which I read have been performed through mediums by prescription, or the laying-on of hands, with the exception of Mrs. A. H. Robinson, of Chicago, where magnetized papers were used. I have not used anything of the kind, and know very little about Spiritualism, as I have never had the opportunity to investigate the phenomena. If you or any of your numerous correspondents can explain or give me any light on the subject through the columns of the JOURNAL it will be thankfully received.

Respectfully yours,
SARAH ROBINSON.

The above statement is strictly true in every particular.

WM. JOHNSON.

Macon, Ill., April 6th, 1874.

Nothing new or strange is developed in this case. You put yourself in a receptive condition, and a healing spirit took possession of your body, and cured you. The same thing is being done daily through the mediumship of Mrs. A. H. Robinson. The magnetized papers which she sends to the patient to wear, serve as a medium for her controlling spirits to visit the sick in person, and infuse their own life invigorating element into them. They are thus cured even as the *believing* girl was cured by touching the hem of Jesus' garment. Spirits reached you without any such intermediate medium.—[ED. JOURNAL.

New Books.

THE MARTYRDOM OF MAN is the title of a book of 543 pages, by Winwood Reade. It is a very interesting book, divided into four chapters, and is a running history of the world from the earliest times down to the present. The first chapter is headed "War," in which Egypt, Western Asia, The Persians, Greeks, Macedonians, Phœnicians, Alexandria, Carthage and Rome, Roman Africa and the Arabs are condensed.

The second chapter is headed "Religion," in which the natural history of Religion as connected with all past people, especially the Israelites, Jews, Prophets, Jesus, the Christians, Mahometans, etc., in Arabia, at Mecca, Central Africa are considered.

Third chapter is headed "Liberty," in which Ancient Europe, the Germans, Venice, Arab Spain, the Slave Trade, Abolitionism in Europe and America, etc., are considered.

Chapter fourth is styled "Intellect," in which the Animal period of the Earth, the Origin of Man; the Future of the Human Race, the Religion of Reason and Love, are considered.

The book is written in a very pleasing and original style.

So far as Mr. Reade is concerned, he declares himself to be an old-fashioned Infidel, a Materialist, with no hope after death, no immortality, no future rewards or punishment. On page 522, he says: "The soul is not immortal. There are no rewards and there are no punishments in the future state." He urges the destruction of Christianity as a necessity to the highest development of man. It must be proved, he thinks, that man is annihilated at death in order that he may grow unto perfection; is in favor of war, famine, pestilence, and all the other horrible things that can befall mankind, in order that the weaker may be killed off, and the stronger preserved that a higher, hardier race may result.

This is the *philosophy of Materialism*. When will men become wise and learn to educate, not destroy human life in order to elevate it? We pity Mr. Reade, that he has traveled so far and read so much and written so extensively; and yet has not found out this one great truth, "In Nature nothing dies." Monads combine into molecules, molecules form into higher organizations, evolution succeeds evolution till individualized, immortalized entities result. The facts of our blessed philosophy prove that Mr. Reade is a mere child, and is guessing at what he does not know.

The book is, however, calculated to do much good; it presents to the orthodox Christian insuperable objections to his belief, which can only be met and overcome by the grand truths and well attested phenomena of modern Spiritualism. The book is on sale at the office of this paper. Price, $3 00; postage, 25 cents.

HERALD OF HEALTH for April. This magazine, always interesting, is especially so this month, as the enterprising and liberal publishers reprint the celebrated article of William Crookes, F. R. S., entitled "Remarkable Phenomena" relating to the human body—notes of an enquirer into the phenomena called Spiritual, copied from the London *Quarterly Journal of Science*.

THE Spiritualists of St. Louis meet every Sunday at the South-west corner of Twelfth and Pine streets, at the hour of 10:30 A. M., to give the spiritual experience of each person. At 2:30 P. M., a circle, free to all, is held where people can come and hear from their spirit friends. At 7:30 P. M., a lecture is given by Mrs. M. Lord, under spirit control. Admission free.

R. BUTTERFIELD, Esq., of Sacramento, Cal., President of the Pacific Art Union, has our thanks for a fine set of red-wood frames, designed expressly to hold the beautiful cabinet photographs of the Anderson Spirit Paintings. They will be arranged at once and hung upon our walls where the effect of both frames and pictures, will attract the attention of all visitors.

MRS. ABBY N. BURNHAM is engaged to lecture in Meriden, Conn., April 26th and during the month of May. She spoke in Brooklyn (Williamsburg District), N. Y., March 22nd, to a large audience. March 27th and 31st she addressed crowded audiences in New York City, and her discourses were well appreciated.

R. H. MCKOWN writes in regard to his paper, saying he has written before, but he fails to give his Post Office address, and probably did so before, and hence his order was not attended to. If he will write again and give his Post Office address, his business will be promptly attended to.

W. W. POWEL, of Dunleith, Ill., writes as follows to the BOSTON INVESTIGATOR:—"Will that garrulous old gentleman, Austin Kent, never dry up?—or if he must write, and you must publish it for him, can he not be induced to tell us what he knows about something else, and let that nasty subject, Free Love, rest?"

PROF. S. S. BALDWIN is traveling over the country "exposing" Spiritualism. The *Democrat* of Washington, Ind., says:—"Were he to give another entertainment here nobody could be hired to go. As an exposure of Spiritualism it was a miserable failure. Sometimes we think the Professer is a fraud."

THE lovely steel engraving noticed by us in our previous issue, entitled Life's Morning and Evening, can be had at the office of this paper. Price $3 00. We know it will please. We have one hung on our wall which attracts the attention and elicits the admiration of all visitors.

GEO. A. FULLER lectured in Leominster, Mass., April 12th. He will attend the New Hampshire Quarterly Convention in Washington, N. H., May 1st, 2nd and 3d, and would like to make arrangements to lecture anywhere in said State during May.

MRS. S. A. ROGERS HEYDER is engaged to lecture during April in Stafford Springs, Conn. Will give psychometrical readings, examine diseases clairvoyantly, and prescribe; also will make further engagements to lecture.

G. A. BISHOP, formerly a Baptist Minister, has become a Spiritualist. He is a most excellent healer, and proposes to devote his time to alleviating the sufferings of those laboring under the effects of disease.

PHOTOGRAPHS of those wonderful spirit paintings, by Mr. Anderson, can be had at the office of this paper. For price see advertisement, headed Spirit Paintings.

MRS. T. J. LEWIS, the reliable Clairvoyant, and Dr. T. J. Lewis, formerly of Chicago, have removed to 1284, Broadway, New York City.

DANIEL WHITE, M. D., has removed from St. Louis, Mo., to Girard, Ill. He is an excellent physician.

MRS. H. T. STEARNS is at present laboring in Tioga Co., Pa. Permanent address, Corry, Pa.

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THERE is a letter for Mrs. Mattie H. Parry at this office.

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MRS. CROSS, of Chester, New Hampshire, will answer calls to lecture. She is represented as being an excellent speaker.

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[From the *Tribune*, New York City.]

From a commendatory notice of over a column in length we extract the following:—

"His Marriage Vow, by Mrs. Caroline F. Corbin, is a novel sufficiently pronounced in its ideas, and strong in its statements of them, to provoke discussion. It purports to be written in the interest of marriage, and yet it is as far removed from the ascetic morality which would condemn a man for discovering that a flower was a rose because it grew outside of his own garden as from that license which would pluck a rose, no matter where it grew, because it is sweet. Mrs. Corbin claims to deal with human nature as it is, striving always to elevate it toward what it should be ... It is a book sure to be read and discussed, and to make both friends and foes.

[From the *Evening Journal*, Chicago.]

From a careful perusal of an early copy of Mrs. Corbin's new book,—which, the numerous readers of "Rebecca" will be glad to learn, is nearly ready for publication,—we gather that, while the author holds somewhat advanced views concerning the relations of the sexes, she stoutly maintains the supreme sanctity of the marriage institution, and claims that it is *equally* binding upon *all* who take upon themselves its holy vows.

"The bearing of modern spiritual phenomena upon the contest between faith and reason, is also discussed.

[From the *Sunday Times*, Boston.]

This novel, which will be published during the current week, is likely to provoke earnest but various comment .... It deals with a phase of that long-vexed and apparently insoluble question,—the relations of the sexes—which few writers have ventured to treat .... The leading idea of the author seems to be to define true love, and to set forth its power in the conduct of life. Love is the cure of all evil, all crime; is, in fact, religion. In illustration of this theory, she has constructed a story of singular intensity and vigor. Her convictions are earnest, and she records them with a force that is almost vehement .... The book is evidently the product of a thoughtful mind and a heart that longs for the adjustment of sexual relations on their true basis. It gives evidence of wide and careful reading, and is written with a nervous strength which is quite impressive.... In view of the peculiar and delicate nature of its theme, the novel and attractive theory which it enforces, and the daring approaches which it makes to the very limit of conventional proprieties, it must inevitably command general attention.

[From the *Daily Tribune*, Chicago.]

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